The Methodist Woman

JULY-AUGUST 1956

The Methodist Woman

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Board of Missions of The Methodist Church

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All signed articles reflect the views of the author only and not necessarily the editorial policy of The Methodist Woman.

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Massed choirs from thirty churches and three Methodist colleges participated in the program, "The Song of Methodism."

General Conference Speaks in 1956

By MRS. FRANK G. BROOKS

SEVERAL months have gone by since the General Conference of The Methodist Church met in Minneapolis, Minnesota. One word describes the great gathering: *historic.* Both church and secular press have carried news stories of dramatic actions.

The 766 delegates represented thirty countries; they were equally divided between ministers and laymen. Eighty-five of the elected lay delegates were women.

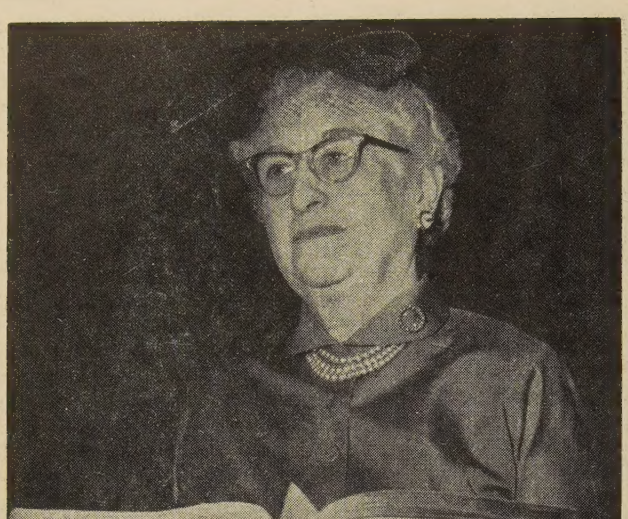
The General Conference took action on 4,986 Memorials—a record number. The number of Memorials is, itself, significant; it shows that the people in The Methodist Church are alert, active, and concerned about the possibilities for action in their church.

It is difficult to say which is the most significant decision made by the General Conference. It is safe to say that it is one of the following: the inclusion of women in all provisions of the *Discipline* referring to the ministry; or the fact that a start has been made toward the elimination of the Central Jurisdiction. Both actions will have far-reaching results.

As early as 1900 (four years before women were admitted to General Conference) Memorials on the subject of "clergy rights" were being considered by the Methodist Episcopal Church; soon thereafter they were before the Methodist Episcopal Church, South. The Methodist Protestant Church already gave women full clergy rights. In 1956, there were 2,718 valid Memorials requesting full clergy rights for women. This flood of Memorials, in my opinion, was the power which turned the tide; the Memorials came from every phase of the life of the church and from individuals having varied responsibilities in the church.

The action, taken by the General Conference, literally resounded around the world. I read an account of the new opportunity now open to well-prepared Methodist women in a paper published in Europe. This account also stated: "Other major denominations in the United States admitting women to full clergy rights are the Congregational-Christian Churches, the Disciples of Christ, and the Presbyterian Church in the U. S. A."

The forward step taken on Segregation will be mentioned in future issues of THE METHODIST WOMAN. I should like to state briefly what the action is. A constitutional amendment was approved which makes it possible for Negro churches to move out of the all-Negro Central Jurisdiction into one of the five other jurisdictions defined by geographic location. Discussion was unhurried on this important subject. No one who was



Mrs. Frank G. Brooks, chairman of the Committee on Missions, presented the committee report to General Conference.

present doubted the working of the Holy Spirit. The 1956 General Conference was seeking to know and to do the will of God.

General Conference set up a *Commission to Study Jurisdictional Structure* made up of representatives from the several jurisdictions. Specific study and action duties are assigned to it.

A third important action taken at General Conference was the approval of a quadrennial program. The *Discipline* states:

During the spirited debate, Mrs. Edwin S. Anderson, president of New England Conference, spoke in favor of Clergy Rights for Women.

In consultation with the Council of Bishops, the executive secretary of each general agency, and the president and the treasurer of the Woman's Division of Christian Service, the Co-ordinating Council shall formulate and present to the General Conference, for its action and determination, plans for a unified . . . program for the church.

The two emphases in the program prepared by the above-named group are on the local church and higher education. Perhaps the most significant, far-seeing, and far-reaching part of the educational emphasis is the proposal to establish a School of International Service at American University in Washington, D. C. A Protestant school of this type—to train our young men for diplomatic service—has too long been an unmet need.

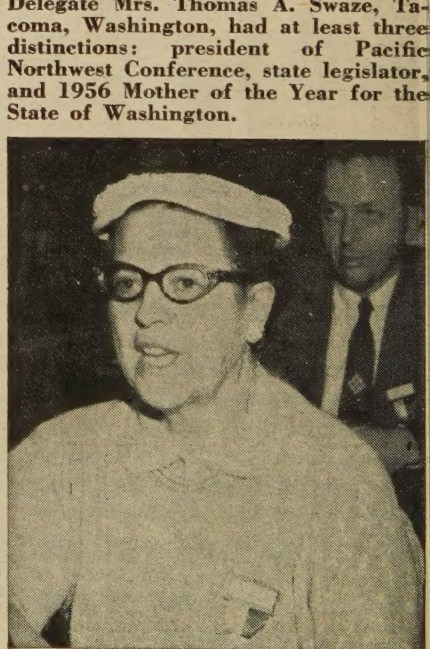
You will note that the emphases of the Woman's Division for 1956-60 are similar to those of the Quadrennial Program prepared by the group mentioned in paragraph 1115:3 of the 1952 *Discipline*. That is as it should be; and that is the reason the theme and the emphases of the Woman's Society are what they are. You are already familiar with the theme—"The Spirit of Christ—For All of Life"—and the seven emphases.

Perhaps in no other publication, except THE METHODIST WOMAN, will the exact changes made by General Conference in the legislation of the Woman's Division of Christian Service and the Woman's Societies appear. These changes, with one exception, were recommended to the Board of Missions by the Woman's Division of Christian Service. The Board of Missions (including its four parts: Division of National Missions, Division of World Missions, Woman's Division of Christian Service, and Joint Section of Education and Cultivation) sent its desired changes in legislation as a Memorial to General Conference.

All Memorials are referred to a committee and the Memorial of the Board of Missions was sent to the Committee on Missions. This committee studied the Memorial carefully. It was then presented to General Conference by the chairman of the committee. The following legislation specifically affects the Woman's Division and the Woman's Societies. You will study the by-laws implementing the legislation in summer schools, in a new revision of *A Guide*, in various handbooks, and in the pages of THE METHODIST WOMAN.

The major change in legislation was the separation of "Christian Social Relations" and "Local Church Activities." Requests for

Delegate Mrs. Thomas A. Swaze, Tacoma, Washington, had at least three distinctions: president of Pacific Northwest Conference, state legislator, and 1956 Mother of the Year for the State of Washington.



this action have been coming for several years from the Woman's Societies in local churches.

A second change makes the pastor a member of the executive committee, *ex officio*, in the Woman's Society of Christian Service in the local church. In case the pastor is not automatically a member, *ex officio*, of all committees in his church, this added sentence assures his welcome in the executive committee of the Woman's Society.

The exact legislation in the *Discipline* will read as follows:

Par. 253. Art. 5. *Officers and Elections.* The officers of the society shall be a president, one or more vice-presidents, a recording secretary, a treasurer, and secretaries of promotion, of missionary education and service, of Christian social relations, of student work, of youth work, of children's work, of spiritual life, of literature and publications, of supply work, of the status of women, a *chairman of local church activities*, and such other officers and *chairmen* in charge of lines of work as may be required. These officers shall be elected at the annual meeting of the society. The *pastor is a member of the executive committee* ex-officio.

Paragraph 1248 in the 1952 *Discipline* has been rewritten in line with the directives of General Conference. The paragraph defines the duties of the Department of Christian Social Relations of the Woman's Division of Christian Service. Section 2 is deleted and inserted in paragraph 1274, section 2, (1952 *Discipline*) where it reads, in part, that the Section of Education and Cultivation of the Woman's Division of Christian Service "shall give guidance in those local church activities that will strengthen the total life and work of the local church. . . ."

This means that plans for creative and constructive work in "local church activities" will come to you from the executive secretary of the Section of Education and Cultivation — Miss Dorcas Hall. The chairman of local church activities will have genuine opportunities for service.

A change in nomenclature was voted for two jurisdiction officers.

(Continued on page 39)

Mrs. Ottilia De O. Chaves, president of the World Federation of Methodist Women, and Mrs. C. A. Meeker, editor of *The Methodist Woman*, talking about the forthcoming quadrennial meeting at Lake Junaluska, North Carolina, August 27-31. See Page 33.

Committee women, responsible for the popular coffee breaks, sample their wares.

RELATED TO THE PROGRAM OF RECRUITMENT

Education for Social Welfare

By JEAN CLEVELAND

Miss Cleveland is professor of Social Group Work, Scarritt College for Christian Workers, Nashville, Tennessee.

THE administering of social welfare programs today has become so complicated that good will or an "activated concern" is no longer solely effective. Our early American circuit riders may have been able to provide charitable assistance, give counsel to the distressed, administer first aid, give medical advice, comfort the aging, and provide for the fatherless.

But—in this midtwentieth century we understand and need, want and accept, seek and demand qualified medical doctors, lawyers, educated ministers, registered nurses, and skilled practitioners in many of the areas of specialized service. None of us would think of undergoing surgery performed by any but one who had pursued the prescribed course of medical study followed by internship, residency, and specialization. Each of us would hire a nurse—registered, practical, or junior aide—on the basis of her training for the nature of the job to be done.

As times have changed, as our knowledge in the social and biological sciences has increased, we have become more and more aware that good will to be effective must have added to it knowledge and self-discipline. None of us expects "consecrated ignorance" to meet the demands created by the problems of modern society.

The most pertinent question in social welfare today is not whether education is needed. The questions are: What is the nature of education for social welfare? Where is such education obtained? Who is responsible for its content and availability? What are some of the problems in the educating of personnel for social welfare? Is there a relationship between the nature of the sponsoring agency and the content of education for social welfare? These are not questions which we can answer glibly but they are questions with which we must deal.

What is the nature of education for social welfare? Social welfare is now recognized as a field of professional practice which requires that its practitioners be competent in the application of a body of knowledge and skill. The "way in which" service is given has come to be recognized as important as the service itself. It is not just that help is given, but that it is given in such a way that human personality is respected and enabled to be self-determining.

Thus education for social welfare—for social work—is professional. Within the past fifty years professional education for social work has developed from an apprenticeship training program initiated by private philanthropic agencies into the present educational program carried on by more than fifty graduate schools of social work in as many universities and colleges in the United States.[1]

What does social work education attempt to do? "In imparting this body of knowledge, social work education attempts to identify and teach principles rather than rule of thumb procedures or simple routine skills. It aims to develop in students a capacity to think critically and analytically; a capacity to apply and test theoretical knowledge in practice; a capacity to contribute to the advancement of the profession. It aims to provide an opportunity for the acquisition of new ways of thinking, feeling, and doing that culminate in the professional self-discipline necessary for competent professional practice. It rests upon a philosophy and an ethical system that commit the members of the profession to certain social values which transcend the selfish interests of the individual practitioner or the professional group." [2]

Miss Charlotte Towle[3] of the University of Chicago has listed the basic areas of learning in social work education as follows: (1) an orderly way of thinking which approximates the scientific method; (2) knowledge and understanding of normal human behavior particularly in relation to developmental periods, culture factors, and social stresses; knowledge and understanding of the individual in the group; of group behavior and of the group in relation to the individual; of group-to-group behavior; (3) knowledge and understanding of psychopathology — individual and group behavior which deviates from social norms; (4) knowledge and understanding of working relationships and their management — worker-client or worker-member relationship; administrator-staff

[1] Ernest F. Whitte, Katherine A. Kendall, and Ernest V. Hollis, "Professional Education for Social Work," *Higher Education* (U. S. Department of Health, Education, and Welfare), Washington, D. C., November 1953, page 35.

[2] Katherine A. Kendall, "Education for Social Work," *Social Work Journal* (Official Publication of the American Association of Social Workers), January 1954, page 19.

[3] Charlotte Towle, "Education for Social Work: Issues and Problems in Curriculum Development," *Social Work Journal*, April 1949, page 74.

relationship; staff-to-staff or inter-agency relationship; social worker-community relationship; profession-to-profession relationship—often the team relationship; (5) knowledge and understanding of agency function—how to use the agency in the interest of the individual—a sense of the agency's place in the community—its coordination and collaboration with other agencies and institutions; (6) knowledge and understanding of the community, its resources, institutions, legal framework, and how to use them; and (7) knowledge of history and an understanding of how to use it in the solution of social problems.

Where and how is such professional education obtained? The background for the acquiring of such a philosophy and such knowledge is laid, of course, in the undergraduate school. Professional social work education has come to be seen as a unified two-year program composed of classroom courses, field work instruction, and research. It is offered only in accredited two-year graduate schools of social work of which there are fifty-nine in the United States and Canada.

Content is presented in classes and in research; specific skills are learned and self-discipline acquired in field work instruction. A significant aspect of education for social work is that it requires of the social worker complicated and deep changes from lay ways of thinking, feeling, and acting. This process of change may be started in the classroom but it must be worked out in actual performance under professional supervision[4]—a major aspect of field work instruction.

Three significant recent and related events reflect the vitality of social work education. (1) A comprehensive report of the study of the purposes, content, and method of education for social work was published in 1951 with the title of *Social Work Education in the United States.*[5] This was a study both from within and from without the profession. (2) In May, 1952, the graduate schools of social work adopted a new curriculum policy statement which reflects this recent examination of educational objectives. And (3) in July, 1952, the Council on Social Work Education was established. Its basic purpose is to promote the development of sound programs of social work education in the United States and Canada. Its organizational structure provides for representation from the social welfare employing agencies, the professional membership associations, the interested public (including other professions), institutions of higher education, undergraduate department, and graduate professional schools of social work. Social work education, then, is the responsibility of the total profession, including agency sponsors.

Some of the problems in educating for social work are related to the nature of the jobs to be done and to the program of recruitment. Just to say what professional education for social work is does not begin to fill with qualified personnel the jobs to be performed. The number of persons employed in social work positions in the United States today is estimated [6] to range between 75,000 and 100,000. Over 60 per cent of these persons have had no social work education at all; only about 16 per cent have completed the two years or more of graduate study now recognized.

Schools of social work have had a 20 per cent drop in enrollment between the academic years of 1950-51 and 1954-55. With less than 2,000 graduates annually, the gap between supply and demand is certainly not on the way to being closer. These figures indicate that more attention must be given not only to recruitment, compensation, working conditions, and scholarships, but that a careful study must be made of specific job requirements so that professionally educated social workers can be placed in positions most demanding of their skills.

Now to a final question: Is there a relationship between the nature of the sponsoring agency and the content of education for social welfare? If a social worker is employed in a church-related agency, should his education for social work be different from that of a social worker employed in a nonchurch-related agency?

If we could see social work not as competitive with the work of the church but rather as one of the methods appropriate to achieving one or more of the objectives of the church, we would be seeing more clearly. The church uses many tools—medicine, social work, education, preaching, agriculture, architecture, printing — in the achieving of its objectives. The important point is that all tools so used should be sharp and in good working condition.

The medical doctor employed by the church in one of its many hospitals should be able to do a skillful and technically sound operation. The printer employed in one of the publishing houses of the church should be technically accurate. The agricultural specialist employed by the church should know the most scientific methods of crop production. The teacher employed in a church-sponsored institution should be a professionally competent educator. The social worker, in the same sense, should be a self-disciplined professionally competent person as well educated in his area of service as is the doctor or the teacher or the preacher in his.

It may be that all such unordained workers in church-sponsored jobs will need "formal systematic study and sustained effort" in securing "the necessary background of the Christian religion and to work out the relevance of Christian principles to personal and social situations." [7] Social workers would be no different in this respect from doctors, nurses, and teachers.

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[4] Grace F. Marcus, "The Generic Versus the Specific: A Problem in Professional Education," *The Compass,* September 1947, page 11.

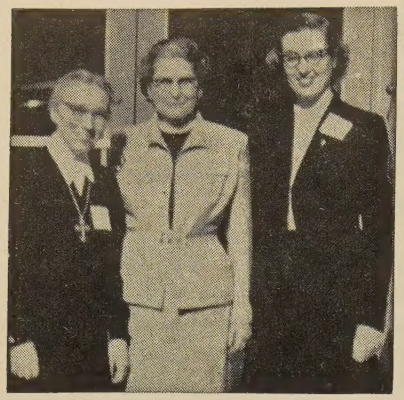
[5] Ernest V. Hollis and Alice L. Taylor, *Social Work Education in the United States.* New York: Columbia University Press, 1951.

[6] Kendall, "Education for Social Work," op. cit. page 21.

[7] C. G. Chakerian, "Training of Church Social Workers," *Christian Social Welfare,* April 1954, pages 4-5.

JOINING HANDS IN *Christian Service*

By MARY LOU BARNWELL



Left to right: **Sister Anna Ebert, United Lutheran Church; Deaconess Mary Lou Barnwell, executive secretary, Commission on Deaconess Work, The Methodist Church; Deaconess Shirley Groh, Evangelical Lutheran Synod.**

THE fellowship of deaconesses in the United States was widened and strengthened on February 7, when representatives from all Protestant deaconess groups were invited to participate in a conference in St. Louis, Missouri. This was the first interdenominational deaconess conference to be held in this country.

Plans for the conference were directed by Sister Pauline Becker, field secretary for the Deaconess Sisterhoods of the Evangelical and Reformed Church, and Sister Olivia Drusch, director of Nursing Service and the School of Nursing at the Evangelical Deaconess Hospital in St. Louis. The program was built around the theme, "Joining Hands in Christian Service."

About seventy-five deaconesses, representing the one thousand four hundred Protestant deaconesses in the United States, were in attendance. Most of them, except the Methodists, were in "garb." One Methodist deaconess, also, was wearing the garb. It was interesting to observe the adaptations which have been made in uniforms as attitudes toward them have changed. Deaconess Shirley Groh, field secretary from the Evangelical Lutheran Synodical Conference, wore a blue suit that had both style and dignity. The stereotyped severity of dress has given way in most groups to less conservative, more up-to-date attractiveness.

Through a panel, the role of the modern deaconess in today's society was discussed. No group professes to have discovered a completely satisfactory program, but it is obvious that progress is being made as all groups seek to find the ways in which women may serve their church most effectively. They are all making self-studies and, at the same time, they are studying policies and procedures of other groups.

There are still groups in which deaconess service is related almost exclusively to hospital work. Others are related largely to parish service. Still others include a wide sweep of activities, as do the Methodists. These differences, with their advantages and disadvantages, were freely discussed in an effort to determine values which might be adapted to any of the organizations.

The common problem of recruitment came up for its share of consideration. There is little comfort in the fact that other churches also are far behind in their recruitment program. Methods of enlistment and training were shared. There seems to be a general opinion that short-term service is becoming, increasingly, one of the most effective steps toward life service.

There is always a tendency to hark back to the "good old times," to wish things were "as they used to be," to worship our heritage. A significant message was delivered on the theme, "Not What Is Lost, But What Is Left." True, an appreciation of the past is needed, but progress can be made only as the sights are kept forward.

Sister Anna Ebert, directing sister of the Philadelphia Diaconate Motherhouse, United Lutheran Church, gave a report with colored slides on the recent meeting of the International Federation of Deaconess Associations in Oslo, Norway, where representatives from thirteen nations were present, representing 59,000 deaconesses. At that meeting the Methodist Commission on Deaconess Work was accepted as a member agency in the organization. Sister Anna stated that the term "International Federation" had an unfavorable connotation behind the Iron Curtain. It was agreed, therefore, that the name should be changed to *Ecumenical* Federation of Deaconess Associations in order to have the participation of deaconesses behind the Iron Curtain with safety.

The exchange of ideas, the richness of fellowship, and the inspiration of program produced a unity of spirit and a consciousness that no deaconess is alone in her effort. We were made aware that "walking alone, one can reach only her arm's length; together, we may reach around the world."

To foster the fellowship and strengthen the unity, it was agreed that another such conference should be held two years hence. In the meantime, there will be sharing of materials and other resources as we continue to join hands in Christian service.

In Unbroken Line

By ALPHARETTA LEEPER

IT BEGAN in 1951—that special line of college graduates known as U.S.-2's. It began as all good things must begin—deep in the heart of folk! And it continues unbroken because today, as always, youth are ready to give their hearts and lives to Christ and to the challenge of his service.

That first summer, 1951, found thirty-eight young people gathered at Scarritt College for a period of training which was to prepare them for service as short-term home missionaries. They took courses in Bible, social group work, recreational skills, and various other subjects which would equip them for service in the home missions program of the church.

Since that time four other such groups have received training either at Scarritt College in Nashville or National College in Kansas City. In addition to formal class sessions, these young people participate in workshops, field trips, weekend tours, camping, and other activities which will enable them to serve more effectively as teachers, group workers, houseparents, nurses, or kindergarten workers in projects throughout the United States and her outposts.

Although all participants in the U.S.-2 program must be college graduates, those who gather for training each summer vary greatly in background and experience. In spite of their difference in background, it is thrilling to note how quickly these young people become one in spirit and purpose as they gather at the training center. How they grow as the weeks fly by! A small glimmer of knowledge breaks forth into a warm light of understanding as a girl visits the nursery in a children's home. A fellow's weak fumbling toward a truth develops into the healthy grasping of its real meaning, when he is taken to heart by a young and lonely kid on a playground. Still other revelations continue to take place as these young missionaries move from the training program into that unbroken line of service which for some has become the deaconess relationship with the church. Shall we let them tell us about it?

• "Part of my work consists of direct contact with the patients. This is the most interesting of all and hinges on the edge of occupational therapy. Taking yarn, tools, wood, games to the patients and just visiting and talking seems to help them."

• "I am eagerly awaiting tonight's MYF meeting. As a result of a recently completed unit on prejudice, we are having a meeting with the Negro young people. The program committee decided that our guests would feel more a part of the whole evening, if they shared in giving the program."

• "It has been challenging to work with people who are so much in need of the intangible things of life—God, love, beauty, and happiness."

Summary

• "Take six weeks of training and mix it with friendships from all over the United States. Pour in joys of being in a fellowship of a distinct group called U.S.-2's, of which there have been 158 since 1951. Blend until all candidates become color blind, and then add to the mixture realizations that hopes and dreams are more than skin deep. Bake until developed in Christian love; remove and place in a needed area for service."

Officers of the 1955 Group of U.S.-2's: (*left to right*) Misses Betty Jo Hill, Georgia Cooperative Rural Work; Elsa Milby, Homer Toberman Settlement House, San Pedro, California; Jo Ann Richardson, Centenary Methodist Institute, Nashville, Tennessee; Jimmie Knowles, Seward Sanatorium, Bartlett, Alaska. The 1956 training program is being held at National College, Kansas City, Missouri, from July 21 to August 31.

A Full Time Job in Mexico

By MARIAN L. DERBY

EACH year thousands of tourists cross the border and speed down the three fine Mexican highways to enjoy the beauties of scenery, the pleasant climate, and contacts with the friendly Mexican people. If they are Methodists, they may stop to visit schools and social centers in Monterrey and Chihuahua, or the well-known hospital, Sanatorio Palmore, in the latter city. A bit of time snatched from sightseeing might give them a glimpse of the union seminary and the deaconess training school in Mexico City, or of the long-established girls' schools and hostels in the capital and in Puebla, or in others that are a bit off the beaten track. Of course, their visits are welcome in each of these institutions. Missionaries and Mexican workers are happy to take time out of their busy schedules to explain their work and its contribution to Mexican life and to the Protestant Church.

They would love to be able to take care of overnight guests and act as tourist guides and interpreters for friends, but find that this is impossible. If one could be an invisible observer who would require no special attention but who could watch just the normal daily activities for a time, it would be easy to understand the reason for this.

In the first place, it would be apparent that the missionaries and Mexican leaders work very closely together, with the latter often in charge and the missionary working as her assistant. It would also be apparent that whatever the institution, it is closely related to the local church. Many of the church activities, especially those of the youth, are held at the center or the hostel or the school under the direction of the missionaries or other members of the staff. Teaching Sunday-school classes, singing in the choir,

Predeaconess students in Pachuca, Mexico.

helping with the Wesleyan Service Guild, or assisting with mission Sunday schools or meetings held in rural areas or needy suburbs are accepted as a part of the missionary's job though they may be added on top of a ten-hour day of scheduled activities.

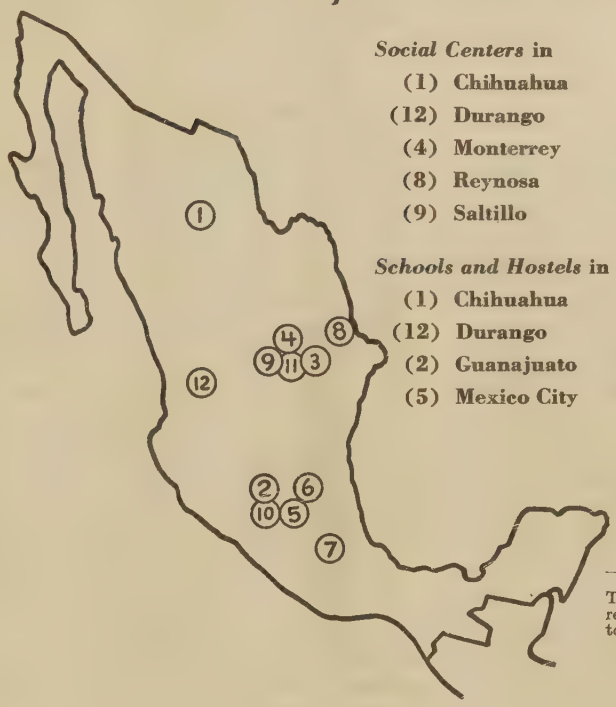
In the social centers, English classes form one of the main attractions. Hundreds of university students, employed young men and women, and those already getting started in their professions crowd into these classes and attend them regularly. One missionary has written that she has found more opportunity to give moral and spiritual help to these English students than to other groups. With additional staff, an attractive program could be developed for university students with Bible classes, prayer cell groups, a library offering a place for study, and many opportunities for personal counseling. Besides English classes and those activities directly related to the local church, the present program of the social centers includes a day nursery or some kind of program for preschool children, clubs for both boys and girls, athletic events in the gymnasium or on the open courts, and a continuous hum of busyness in the kitchen, craft shop, and patio. Vacation Bible schools and a camping program, including an international work camp, pretty well fill the summer months though time must be taken for necessary building repairs and cleaning.

Schools related to the Woman's Division of Christian Service have long been under the direction of capable Mexican educators, but in many of the dormitories connected with them, missionaries take a share of the responsibility. Each of these dormitories or hostels means "home" for nine months of the year to anywhere from twenty to a hundred fifty girls ranging in age from six or seven to eighteen or nineteen years. Coming from rural areas, small towns, and large cities, from fine Christian homes or from sad broken homes—Protestants, Roman Catholics, Jews, and many with no religious background—they present a challenge and a need to anyone who loves children

and adolescents. It is the task of the missionary and other members of the staff to supervise their home studies, organize their work programs, help with plans for recreation and worship, care for them when they are ill, and counsel them as they face difficult personal problems. In addition the missionary or staff worker makes sure that their food is adequate and nutritious, that their clothes are clean, and that the bills are paid!

Descriptions of just as busy days could be given for those in the Deaconess Training School or in the hospital, or for those engaged in rural work. Everywhere overworked staffs plead for more missionaries. If opportunities are to be met, additional missionaries must be found.

Woman's Division of Christian Service Projects in Mexico



Social Centers in
(1) Chihuahua
(12) Durango
(4) Monterrey
(8) Reynosa
(9) Saltillo

Schools and Hostels in
(1) Chihuahua
(12) Durango
(2) Guanajuato
(5) Mexico City

(4) Monterrey
(6) Pachuca
(7) Puebla

Rural Work in
(10) Cortazar
(3) General Teran, N. L.
(11) Villa de Santiago, N. L.

Deaconess Training School in
(5) Mexico City

Medical Work in
(1) Chihuahua
(5) Mexico City

The numbers in parentheses refer to the location of the towns and cities on the map.

A CONTINUING INTERNATIONAL ADVENTURE

By HILDA LEE DAIL

WHEN eighty-five North Korean prisoners of war refused repatriation to North Korea and elected to go to India, a neutral country, the world was informed of this decision by radio and newspaper. The story of what has happened to these boys who turned their backs on communism is one of continuing adventure in international relationships. For two years most of them have stayed in an army camp in India under arrangements made by the United Nations. Two who wanted to be ministers have been studying at Leonard College, Jabalpur, India.

However, early in 1956 fifty-five were invited by the government of Brazil to become immigrants in that country. They arrived with only sixty pounds of earthly possessions, and no money, no work experience, no families, and no personal friends. They were in a strange land whose people speak a strange language. But the church knows no national boundaries. The National Christian Council of India had notified The Evangelical Conference of Brazil who sent representatives to meet them. Miss Elsie Parker was standing near the group when she heard an immigration officer ask, "Do you have any friends in Brazil?"

The confident reply was, "Oh, yes, we have many friends here. All of the Christians of Brazil are our friends and will help us."

Plans are already made for the two seminary students to continue their studies in seminaries in Brazil. Since one of the boys organized a choir among the group during their long prison and camp experience, some of them were brought to Rio to sing in the churches.

Instituto Central do Povo has accepted the twenty who are Protestants. For three months they will stay at Camp Clay, Instituto's Summer Children's Camp site, where they will spend half their time studying Portuguese and half in working to improve the camp. During this time they will learn something about Brazil—its history and customs. The owners of a factory have taken an interest in these new citizens, and not only are helping to pay the cost of language teachers, but promise employment to some at the end of the three months.

The church in Brazil is finding joy in helping these young men who kept their faith through all their experiences. Something of their courage was revealed when they told Miss Parker, "We are afraid. We do not know what the future has for us. All we know is that God has opened the way for us to come to Brazil, and we know He will see us through this most crucial time of our lives."

A Missionary's Wife Speaks

By BETTY RAE CULP

AN EXCHANGE of missionaries between the United States and other countries is basic to the development of a Christian world fellowship, according to Mrs. Hugh C. Stuntz, wife of the retiring president of Scarritt College for Christian Workers in Nashville, Tennessee. "It would break down the idea that we have reached the heights in Christian development, and that we have nothing that we can receive from other cultures," she said. "Sixteen other countries are now sending their own missionaries to other areas of the world. To mention a few—Argentina and Uruguay are sending missionaries to Bolivia; India is sending missionaries to Indonesia; and the Philippines to Borneo."

Mrs. Stuntz commented that the climate of opinion is particularly favorable now in many countries for the further development of missionary work. She mentioned Bolivia as an example. "The Bolivian government is bringing in colonists from various parts of the world and helping them to settle in the thinly populated areas of the interior. The government officials are urging missionaries to help them as much as possible in the establishment of schools, social centers, and churches to serve the new colonization project. Incidentally," Mrs. Stuntz said, "the man who is now vice-president of Bolivia was a student at the American School in Bolivia when Dr. Stuntz was director of the school."

Dr. and Mrs. Stuntz were missionaries in Latin America for twenty-one years. Dr. Stuntz went out as a religious education director to create Sunday-school materials in Spanish for Latin Americans. He also developed a teaching staff who would be ready to use these new materials. They went to Chile first, then Argentina, and finally to Bolivia. For three years they were in Bolivia where Dr. Stuntz was the director of the American School, an institute for Bolivian boys and girls from elementary school to college.

Mrs. Stuntz said that the most important characteristics the wife of a prospective missionary should have are patience, elasticity of thinking, curiosity, and perceptiveness—"not only seeing, but adding up all that you see. These are little fillers between the basic requirements of education in an anthropological, historical, and sociological background," she said. "You can have all the written requirements and still not be a success if you do not have the qualities of character that help you make the transition from your own culture to another culture. You should find great joy in being with other people. In short, you need the characteristics of an extrovert."

The most valuable preparation that Mrs. Stuntz had for her missionary work, so it seemed to her, was the experience of being a mother. "This was actual experience instead of theory. Personal and social values, physical and mental growth, all come into the picture. The mother has the opportunity to build a wonderful Christian, democratic, and social unit. Constructive play and thinking should begin in the home and then go out into the larger family of the church, where security and Christian expression are reflected," she said.

Dr. Stuntz served as vice-president and public relations director of Scarritt from 1940 to 1943, when he became president of the college. On the campus in Nashville may be found many young people preparing for missionary service, as well as foreign students doing graduate work.

Dr. and Mrs. Stuntz are leaving Scarritt College in July. They will spend four months in Europe visiting England, France, Switzerland, Austria, and Italy. Then in November, 1956, they will begin new work in Montevideo, Uruguay, where Dr. Stuntz will be pastor of the English-speaking Methodist church. This church serves Americans in commercial and diplomatic projects, and all others who speak English in and near Montevideo. The church has a membership of 350 people and is located near the University of Uruguay, which has a large proportion of English-speaking students.

(Left to right) **Dr. Mary C. Owen, dean of students; Mrs. Hugh C. Stuntz; Dr. Hugh C. Stuntz; Miss Chooi-Ling Fang of Malaya during a fall reception for new students at Scarritt College.**

How Beautiful!

Impressions From Interfield Consultations

By SADIE MAUDE MOORE

In the beauty of the springtime, April 4-15, at Georgia's historical Epworth-by-the-Sea on St. Simon's Island, one hundred thirty-five Methodists from thirty-six countries met for the Interfield Consultation—a conference to review the advance in missions for the past quadrennium and to plan a broad strategy for the next four years.

Looking back over those twelve days of mountaintop experiences in things of the spirit, one missionary exclaimed in the words of Isaiah of old, "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7)

It was beautiful for situation. An atmosphere of tranquility was provided by giant moss-draped oaks, lovely palms, flowering shrubs, and a carpet of fresh, green grass. Miss Jasoda Bose from India, in describing the island, commented, "The stately trees with the Spanish moss hanging down almost reminded one of God's grace reaching down from above and enveloping mankind."

It was on this island two hundred twenty years ago that John Wesley preached in the open air, in the storehouse of the fort, and finally worked with his own hands to hasten the completion of "the house," which became the very first structure ever erected for a Methodist Society. This place, hallowed with Methodist memories, was beautiful in background and beautiful in gracious Southern hospitality, with Bishop Arthur J. Moore as official host and the "lovely ladies" of the two Georgia conferences as special hostesses. The morning coffee hour and afternoon tea time were delightful. Lovely Mrs. Miyagi in Japanese kimono, Miss Bose in Indian sari, Mrs. Chun and Miss Rhee in Korean dress, Mrs. Shaumba with colorful bandana of the Congo, Mrs. Lee of Singapore and Miss Chen of Formosa in Chinese dress, all added just the right touch.

It was beautiful for fellowship. "How good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1)

The miracle of Christian fellowship that knows no national boundaries defies description. Miss Mary McMillan from Japan expressed the reaction of many when she said, "The fellowship was such that we desire to enlarge it to include all mankind, for here Christians from countries whose governments have not always been on friendly terms talked, sang, prayed, and took Communion together."

"Those words, 'oneness in Christ,' were no more just a Christian phraseology to me," commented Mrs. Lee of Singapore.

And Mrs. Shaumba from Africa voiced a similar feeling when she said, " 'See what love the Father has given us, that we should be called children of God.' (R.S.V.) Although we come from different countries we are one in Jesus Christ our Savior."

Miss Bose from India said, "The love of Jesus was the common binding force of this Consultation. Even though we spoke sixty-three different languages, there was one language everyone understood—the language of the love of Christ. On the first day we met as friends and separated on the last day with a feeling of greater comradeship in our common task."

This fellowship began with greeting on the campus, informal talk around the dining tables, and in worship at the first Communion service in Lovely Lane Chapel. It continued throughout each session —in the entire conference body, area groups, and in the intimate family-like fellowship of "The Twelves" at the close of day. A delegate from India remarked, "The time spent at 'The Twelves' was most meaningful to me and will long be a stronghold." These groups met after the inspiring session of the day, when we walked to the appointed place for a closer fellowship and time of sharing. Each one shared some joy or sorrow, some success or failure. The discovery that others around the world are facing similar situations seemed to strengthen each of us. Christ's presence was very real in these quiet evening hours.

It was beautiful in reporting. "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands. . . ." (Psalms 90:17)

Challenging reports were given each day concerning the world missions program of The Methodist Church. This is carried on in forty-five countries, with a Methodist constituency of more than one million, worshiping in one hundred twenty-five different languages, in nine thousand local churches. Approximately one thousand missionaries of the Division of World Missions and five hundred twenty-five under the Woman's Division of Christian Service work with nearly ten times that number of national Christian workers in a wide and varied program of education, medical work, and social outreach.

Miss Frances Gaby from Cuba in commenting on these reports said, "It was a broadening experience to get a better insight into what nationals and missionaries from so many countries are doing and thinking. It jolted me out of my absorption with problems of Cuba, and gave me a sense of new strength and purpose to realize afresh that what each does in his own corner of the world forms a

part of the great unified work of the Kingdom of God."

Reports varied. A centennial of Methodist missions in India was reviewed. Thrilling stories were told of regional interchange of missionary personnel—the Philippines sending a missionary to Okinawa, India sending to Africa and Nepal, and Argentina sending to Bolivia and Peru. New life recently has been brought to Malaya Methodism through the coming of twenty-five Chinese missionary doctors, teachers, and evangelists from Hong Kong and expectation of missionaries from the Fiji Islands.

The topic of Stewardship came to life with light and beauty as the conference heard of Korean women bringing "Holy Rice"—saved spoonful by spoonful from their meager rations—to support the church. A young farmer from Brazil gave the royalty from his farm equipment invention to a church building program, and in the Philippines the stewardship of time resulted in gospel teams and district-wide evangelistic programs.

It was beautiful for planning. As Peter and John, "at the gate of the temple which is called Beautiful," found challenge for service and laid down a pattern of Christian work, so at Epworth-by-the-Sea Methodists took a long look through the gauge of Christian opportunity around the world. They felt anew the challenge to fuller dedication and a desire to say with the apostles, "Such as I have give I thee." The task is tremendous but the call is clear and the power is available; so "in the name of Jesus Christ of Nazareth" the conference dared to plan boldly.

"The vision which our leaders have for Methodists to evangelize, educate, and bring medical help to underprivileged people impressed me more than anything else," commented an African woman. This vision was glimpsed when we considered the plans for the 1956-60 quadrennium which include an evangelistic emphasis in all countries. Special efforts will be made in four lands of great and immediate opportunity—Sarawak, where 250,000 Dyaks emerging from primitive life are choosing their faith; Korea, where destructions of war and collapse of old religions give impetus to strengthening Christian faith that has proved adequate in trying days; Bolivia, where once a most difficult mission land has suddenly become a land of Christian opportunity; and the Congo, where the Methodist is the only church working among one million Otetela people.

Mrs. Pierre Shaumba from Africa, left, enjoys a few minutes' rest in the sunshine. Dr. Gerald Harvey, new field consultant for Joint Committee on Christian Education in Foreign Fields, sits nearby, with Bishop and Mrs. Friedrich Wunderlich from Germany.

Miss Mabel Nowlin from Malaya remarked, "I was impressed with the optimism of those lands we consider 'difficult' these days—India, Indonesia, Korea, Bolivia, West Germany—and their emphasis upon Christ's words for this day, 'Be of good cheer; it is I.' "

The feelings of Miss Maria Gonzales from Mexico were expressed in the words, "The inner light was rekindled and I feel that it will make the road ahead brighter as I go onward." The remark of a delegate from India, "The missionary task of the church has again challenged me and I have once more dedicated myself for the task wherever God wants me to serve," fitly describes the feelings of the entire group.

In a sense Mrs. Pierre Shaumba of the Belgian Congo embodied Methodist missions—past, present, and future—when in colorful bandana, poised and radiant, she told her story:

I was born in a very poor home of a small African village. When I was only a child, my father promised me in marriage to an African chief, who already had forty wives. This chief sent messengers to bring me to his home when I became a young woman, but I did not want to go to this chief.

Shaumba, a young man from my village, who had gone to a Christian school in Wembo Nyama, had sought my hand in marriage, and I wanted to marry him. But my father would not consent. He wanted the large gifts that the chief would give to him for his daughter.

The day came for me to marry. I was desperate. I fled from home and hid in the jungles where there were lions. I thought of my own sister who had tried to hide in the jungles once and had been eaten by lions. My brother came to my rescue and helped the young man from the Mission School to prepare a small gift of money and cloth for my father.

When Shaumba came for me, we went to the mission station where the missionaries took me in. I had no clothes, only a grass skirt. They gave me clothing, they provided a Christian marriage ceremony, and they taught me to know Jesus. That was in 1934. Now we are in America, studying at Paine College, preparing for Christian service in the Congo.

Is not this the beauty and glory of Methodist missions around the world—lives transformed by the power of God and dedicated to service that others too may be transformed?

In Town and Country

THE RURAL WORKER

By Dorothy M. Kelley

Arkansas-Oklahoma Cooperative Rural Work

NO TWO projects are alike in *what* they do, but the workers are agreed on *why* we do it.

I have been really thirsty only once—and gladly would I have drunk of any water, but an older friend said, "You must discipline your thirst and drink only of the deepest, purest pools."

Man is thirsty. In his haste to quench his thirst, he drinks from first one pool and then being dissatisfied turns to another. He needs a discipline of thirst.

In the midst stands the Church . . . saying, "We have the water of life that springs from the deepest and purest of pools."

In rural areas people are thirsty. Some of them drink not of impure water, but rather from *shallow* pools.

The task of the worker is to challenge others to launch out into the deep, to be the "evangels"—bearers of good news to a thirsty generation, to carry a cup of water In His Name.

A COLORFUL JOB

By Eleanore Hickok

Cherokee Indian Mission

MY JOB is the most colorful of any I know. Colorful because of the scenic aspects of our beautiful Smoky Mountains, and the beauty of God's handiwork. Colorful because of the potential in our people, especially some of our youth. Colorful in the part that members of the Woman's Societies play in the lives of our people. Let me tell you of our newest adventure in which many have a part. We have an Exchange Building, so far just for used clothing which comes from various Societies.

We are helping others to gain self-respect and self-worth through a system of "barter." Seven years ago our people would and did accept anything that was offered. Now, they want to be a part of the total Mission Center program. They do not have much money, but they can make crafts, such as baskets and bead work. They are gaining self-respect through this "exchange" or "bartering" program of crafts for clothes. But how are we developing self-worth? Through helping them to realize they have something they can do through their crafts. And because it is for their church they strive for good workmanship. One mother said, "I must make this good because it is for my church."

The money received from the sale of these crafts is used for the operation of the "Center" bus. Now our youth and adults travel to district and subdistrict meetings and enjoy the services and fellowship of our church. We also do some welfare work with this money when the need arises.

In the Big Cove section, which is one of the more remote areas of the reservation, we are hoping in the not too distant future to build a small church. We need a church there. Our present one is twenty miles from this community and we are not always able to get the bus up into this section. The people want a part in this new project, but they have very little money to contribute. They, too, make crafts and receive clothing in exchange. The money they make from the sale of crafts is going into a building fund for the Big Cove Church. So together, the people that send clothing and our Indian friends are building for the future.

Keep us as a burden upon your heart, and continue to keep your "concern" at work.

Rural workers *(left to right)*: Misses Violet Guinn, North Alabama; Loraine Heath, North Mississippi; Eleanore Hickok, Cherokee Indian Mission.

Methodist Prints by Rickarby

The "Small" Society

By DORCAS HALL AND MAUDE WHITE HARDIE

MANY of the world's important movements and leaders have come from places numerically small. The churches to which Paul addressed his letters were little groups. Dramatic value in the life of a great man seems increased when he was born in a place so small that it is known only because of him. A preponderance of candidates for the ministry and mission field through the years have come from the smaller churches. Recent inquiry into the number of Woman's Societies of Christian Service in the United States having a membership of twenty-five or less reinforced the view frequently expressed, that much of the strength of Methodism is in its small groups.

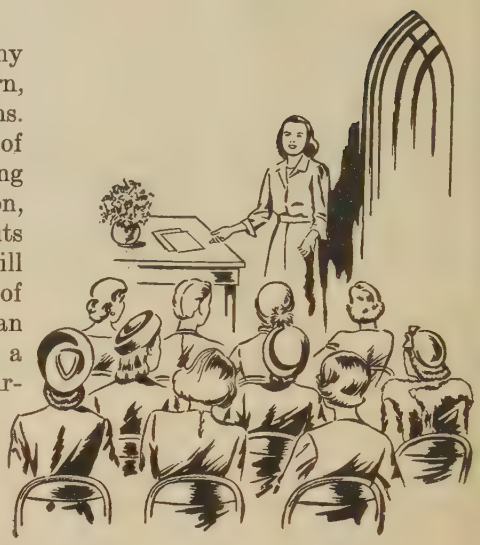
It is of the "small" Society—defined for convenience as one of twenty members or fewer—that we are thinking, against the background of these facts. Through fifteen years of growth, the Woman's Society across the land has developed an enormously impressive and intricate program. It is endeavoring to meet human need at every point, which is no small proposition in a world with millions of disturbed people. To do this it has of necessity increased its organization and multiplied its channels for service: admirable, but a bit staggering to a group of twenty or fewer women confronted by it and conscientiously wanting to do their share.

A so-called modified plan, with its own report blank, was evolved during the early quadrenniums to help the situation, but this, like garments of a former decade, now fits too well in the wrong places. The need for rethinking the whole subject is obvious. In the new editions of *A Guide* and *Handbook for Promotion*, the newly proposed plan for small Societies is briefly presented. The main points are these, with indications of the why and how. It is a flexible pattern, adaptable for individual situations.

It is suggested that a Society of twenty members or fewer, desiring a simplified form of organization, take the initiative in studying its own situation. The women will need to look first at the *purpose* of the Woman's Society of Christian Service in the local church. It is a noble ideal, this statement of purpose. A Society may feel "It is high, [we] cannot attain unto it"; but this should serve as stimulus, not frustration. A Society with hundreds of members still could not achieve it all! Then look at the duties for a full quota of officers, and work toward achieving this purpose.

With this as background, the Society faces its own situation. Who and how many are the women who have not yet been reached for membership? What sort of community, actually, is it? How effectively is the church related to the community need? Is there competition with other denominations, or cooperation? Or is it the only church to meet the need? Is it a growing community? A rapidly changing "abandoned" neighborhood? Wherever there are people, the Woman's Society of Christian Service has a mission to fulfill; but the nature of its mission should be partly determined by the specific sort of need. A parish survey is the job of the total church, not alone of the Woman's Society; what we are suggesting here is rather a new *awareness*.

With this composite picture in mind, of the women available and the job to be done, world-wide and local, the Society may thoughtfully consider *which five officers* can best fulfill the functions required. (Five is the minimum number designated for a Society.) This selection does not automatically rule out contact



with other lines of work. There should be interest and prayer encompassing all, and a realization that the missionary funds of the small Society go throughout the world as truly as do the gifts of the largest Society. And as regards questions on the report blanks, it is hoped that the Society will answer as widely as it can, not confining itself to the starred questions on the blanks for its own officers.

This plan aims to make the service rendered more effective, by simpler channeling; and to avert that sense of oppression that comes when a task is too heavy or too complicated. It should be an answer for those 6,000 churches where no Woman's Society of Christian Service has yet been organized. And as we see "knowledge grow from more to more," there will be growth—spiritual, mental, and oftimes numerical, too, in ways beyond our present expectation.

"Say not 'a small event!' Why 'small'?
Costs it more pain that this, ye call
A 'great event,' should come to pass,
Than that?"

(Robert Browning)

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

WEEK OF PRAYER—HOME PROJECTS—1941-1955

Giving Provides Pensions

Five times since unification, Week of Prayer funds have been designated for deaconess pensions. It has been necessary to have these additional funds in order to meet the obligations of the Woman's Division of Christian Service for pension payments to retired deaconesses.

In spite of an annual increase in appropriations, there is still a deficit of $67,000 in the annual appropriation for deaconess pensions. It continues to be necessary to depend upon Week of Prayer giving to provide the funds required for the monthly payments.

The improved pension plan has decreased the anxieties of many who have served the church faithfully through the years. It has given them a sense of security which adds life to their years, as well as years to their lives.

In the early years, only a portion of the share of the proceeds for the Department of Work in Home Fields was directed to Deaconess Pensions. Twice, the Home Department's share has been applied in full to this need. The concern for retired workers is reflected in the generous giving toward that fund. Through the years, a total of $449,031 has been contributed through Week of Prayer for Deaconess Pensions.

When the appropriations can be increased sufficiently to provide the pensions, this portion of Week of Prayer offerings may be used for other projects where there is great need. Pensions must be made secure in regular appropriations. In the meantime, the faith of the women is realized through the channel of Week of Prayer.

—Mary Lou Barnwell

Town and Country Work

If Town and Country Work had not received $387,861 as its share of Week of Prayer funds during the past fifteen years, there would not now be a dozen attractive, modern, but modest community center buildings serving people in small towns.

From 1941 through 1943, building programs were aided at *MacDonell Methodist Center* and the *Dulac Indian Work* in *Louisiana,* the *Mississippi Rural Center, McCarty Community House* in *Georgia, Ponca Methodist Mission* in *Oklahoma, Metcalfe Community House* in *Pennsylvania,* and *North Barre Community Center* in *Vermont.* From half to the full cost of the buildings erected since 1948 at *Garden Creek Community Center* in *Virginia,* and at *Wesley Community House, Southside Community Center,* and *Alpine Community Center* in *Texas* have been met by Week of Prayer funds. They are also being used for a new education and recreation building at the *Yuma Methodist Mission,* located on the *Arizona-California* border, to be completed during 1956.

Special equipment for rural church and community projects, necessary but often too expensive to be provided from other funds, was included in the 1953 Week of Prayer designation. Cars and station wagons have been supplied to more than twenty such projects, and many rural workers are making effective use of duplicating machines, filmstrip and movie projectors, and screens made possible because of the offerings that have accompanied the prayers of Methodist women for their work and workers.

—L. Cornelia Russell

Social Welfare and Medical Work

Week of Prayer funds in the amount of $648,000 since 1941 have been allocated to help carry on a better program of social welfare and medical work. These funds have helped to make possible an additional building for the *Lavinia Wallace Young Community Center* in *Nome, Alaska,* the only community center under church auspices in Alaska. It serves the Eskimos and their white neighbors.

Had it not been for Week of Prayer funds, the work at *Frances DePauw Home, Hollywood, California,* for Latin-American girls could not have been continued.

Major repairs and improvements have been made at *Jesse Lee Home, Seward, Alaska,* and *Friendship Home and Mothers' Memorial Center, Cincinnati, Ohio,* from Week of Prayer funds.

Week of Prayer funds have helped to build a children's wing at *Brewster Hospital, Jacksonville, Florida,* and funds are available to help provide facilities for this important institution so that it may become a teaching hospital for nurses and doctors.

Newark Conference Maternity Hospital and *Freeman Clinic* in *El Paso, Texas,* have improved facilities because of Week of Prayer offerings. This hospital serves Latin-American people from both sides of the Rio Grande.

Maynard-MacDougall Memorial Hospital, Nome, Alaska, received substantial assistance when it had to be rebuilt after the old hospital was destroyed by fire. It serves people of the entire northwest Alaska Territory.

In what better way could funds given by Christian women be used than in helping to meet human need?

—Emma Burris

Educational Work

The first Week of Prayer project in Home Fields after unification was *Wood Junior College, Mathiston, Mississippi.* It was imperative that the old dining-hall building be replaced. The building was erected in 1949 and included the refectory and the Student Union wing, the gift of Mrs. D. H. Hall.

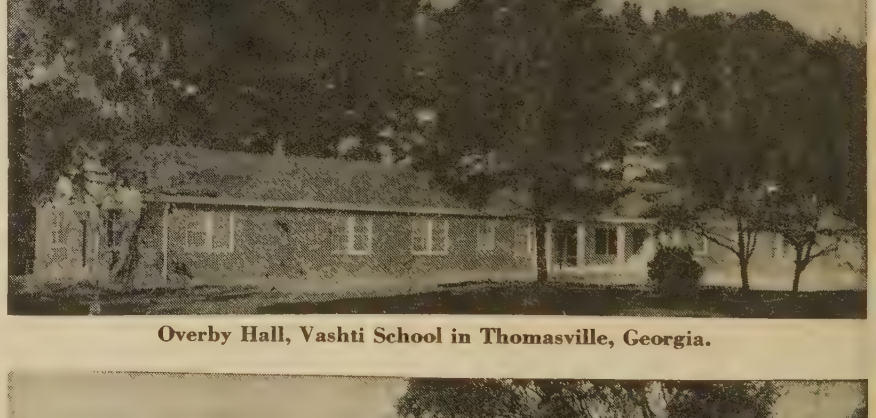
Vashti School, Thomasville, Georgia, was the recipient of Week of Prayer funds in 1946. The main administration building had formerly been a factory and part of it was used as a dormitory. Week of Prayer funds made it possible to erect a commodious dormitory for the girls.

Two educational institutions again shared in the 1947 receipts from the Week of Prayer. One of them, *Scarritt College for Christian Workers, Nashville, Tennessee,* also received a share from the Week of Prayer funds allotted to the Department of Work in Foreign Fields. *National College for Christian Workers, Kansas City, Missouri,* founded at the beginning of the century, was greatly in need of strengthening its program, and the Week of Prayer funds were used to help in the erection of the Library-Administration building. Scarritt College also was looking forward to an expansion program and its funds were used to erect a dormitory and classroom building.

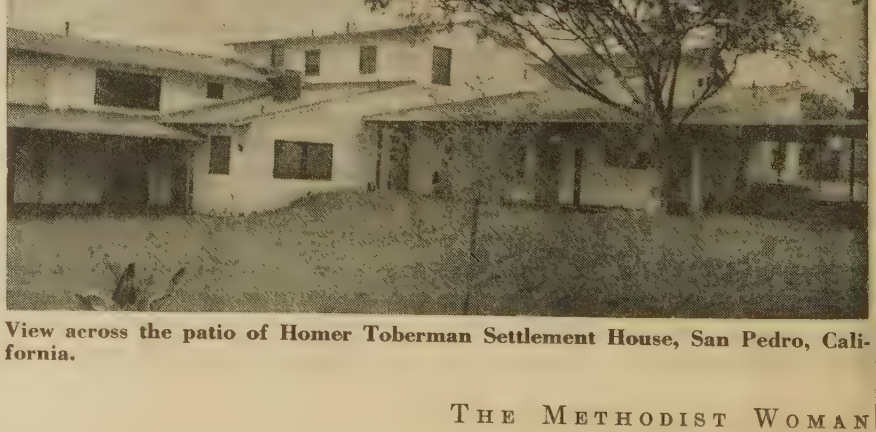
Southside Community Center, San Marcos, Texas.

Methodist Prints

Maynard-MacDougall Memorial Hospital, Nome, Alaska.



Overby Hall, Vashti School in Thomasville, Georgia.



View across the patio of Homer Toberman Settlement House, San Pedro, California.

Allen High School, Asheville, North Carolina, received the funds allocated to the Department of Work in Home Fields from the Week of Prayer in 1951. The new dormitory renders an increasing service to girls from cities of the north as well as the south.

In 1956, the Week of Prayer funds for Home Fields will be used to rebuild *Holding Institute, Laredo, Texas.* This school of 325 students, mostly Mexican, was wiped away in the flood of 1954. A new campus has been secured and on this site a new Holding will be realized.

—Muriel Day

Urban Work

Cities are moving today. The present-day challenge to neighborhood centers and settlement houses is to meet this trend of a population on the move. Often a new throughway cuts across a community. Zoning laws may change a family neighborhood. As cities rebuild, neighborhood centers must move or change programs.

Bethlehem Center, Charlotte, North Carolina, now finds itself not only in a business section but also in the direct path of a highway. Despair came to the local people—there was no money to move. Thanks to the generous giving of Methodist women to the 1955 Week of Prayer a new building is being erected on a new site. A new building will be erected for the *Bethlehem Center* at *Winston-Salem,* also, from Week of Prayer funds. Here again the center is being forced to move because of redevelopment and a new highway.

Charmingly built around a patio of grass and trees, the new *Homer Toberman Settlement House, San Pedro, California,* was made possible from 1950 Week of Prayer funds. Longshoremen, fishermen, cannery and shipyard workers are represented in the thirty nationality groups making up the hundreds of families who enjoy varied activities at the Settlement House.

Wesley House, Knoxville, Tennessee, long housed in a former worn-out firehouse, is now also happily located in a new building as a result of Week of Prayer funds.

Wesley House, Houston, Texas, operating in a modest, inadequate residence, must move because a new throughway will cut across the present location. A small amount of Week of Prayer funds from earlier years will be applied toward a relocation.

—Mabel Garrett Wagner

PHILIPPINES

District Missionary

What is a district missionary? Miss Dana Tyson, who recently went to the Philippines for her first term of service, furnishes a clue to the many facets included in this title given to so many missionaries of the Woman's Division of Christian Service:

"My appointment is district missionary of Northwest Conference and Mindanao Provisional Conference. My first job will be the district institutes for training workers for vacation Bible schools. The Filipino deaconesses will do much of this; I will only help. During this week of institutes I also have to travel to three districts, giving entrance examinations for candidates of Harris Memorial School. Since daily vacation Bible schools last for three weeks here, the whole month of April is taken up with them.

"In May comes the interdistrict Evangelistic Institute, lasting one month. This is set up for the training of volunteer workers, and three summer courses are required for completion of this training."

The first task of a district missionary in the Philippines is the building up of a working relationship with the deaconesses. She not only counsels with them concerning in-service training institutes, but also listens patiently to all their problems and seeks to encourage them in their common tasks. As she visits among the churches, she finds a variety of challenging tasks. The scope and nature of the job varies from country to country, but it is evident the district missionary is filling a significant place in the total witness of the church around the world.

INDIA CENTENNIAL

Calcutta Girls' High School

Nineteen fifty-six is a year of many centennial celebrations in India. The Calcutta Girls' High School joins the parade across the land of Christian institutions that march into the future while glancing back at the rich heritage of the past. It was Lord Canning, who in 1856 opened Calcutta Girls' High School with the support of a number of evangelical denominations of the city. Twenty-two years later, Methodist Bishop Thoburn was asked to combine this institution with a day school he had operated for a year. Since it is an institution supported by the Woman's Division of Christian Service, Methodist women of America take special interest in its centennial year.

The enrollment now has reached 544, with a faculty of twenty-five. Miss Vera E. Parks has been principal since 1953. Even though almost one third of the students are Christians, there are also Parsis, Hindus, Buddhists, Sikhs, Jews, and Muslims.

The spiritual tone of the school has been lifted this year by the increased religious activities within the group. Miss Irene Wells has organized Junior and Senior Prayer Bands where the girls find understanding and guidance in an informal setting. The chapel services each Thursday are conducted by the various classes, and on Fridays the minister from Thoburn Memorial Church brings an inspirational message. The Calcutta Girls' High School is an example of the significant contribution educational institutions make in the total witness of the Christian Church.

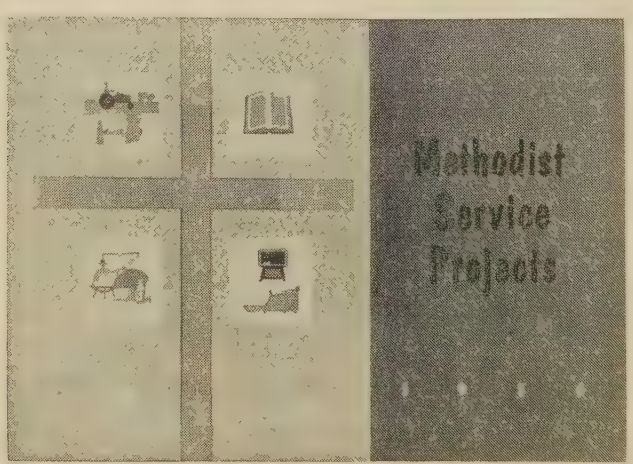
JAPAN

FIRE DESTROYS BUILDINGS AT SEIBI GAKUEN

Seibi Gakuen Gymnasium in flames and music room and Junior High School building at left in the background as they appeared April 7 when fire enveloped them, causing $28,000 damage to the school plant and $8,400 to contents.

Seibi Gakuen in Yokohama, Japan, is supported by the Woman's Division of Christian Service. On April 7 it was celebrating the inauguration of a new president, Dr. Yamoto. After three ceremonies and many conferences in connection with her inauguration, Dr. Yamoto was working on a plan for a fire drill when she was called to supper. While the faculty and the 1,200 girls were at the evening meal the dreaded call, "Fire! Fire!" was heard.

The gymnasium, music room, school store, and three piano practice rooms including a baby grand piano were destroyed. Plans were made to house some of the girls in the senior high classroom, the sickroom, library, and the primary school auditorium.



Personnel needs of The Methodist Church are summarized in the 1956 edition of *Methodist Service Projects*.[1]

Issued annually by the Interboard Committee on Christian Vocations, the manual describes a wide variety of vocational opportunities in the church. It also contains

—a statement on a Christian philosophy of vocation

—a description of volunteer and short-term service opportunities

—information on Methodist student loan and scholarship funds

—a listing of personnel officers of The Methodist Church

Youth counselors and teachers will find this directory of service opportunities a valuable resource.

[1] Copies of the booklet may be ordered from the Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee. Single copies sell for 10 cents. The price for 100 copies is $8.00. Also from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

AFRICA

Malange, Angola

One accomplishment about which I am very pleased and encouraged is our first Parent-Teacher meeting. It had for its theme, "The Importance of Cooperation Between the Home and the School." A student body of 225 students was represented by the presence of approximately 150 adults. The presence of so many parents was an indication of their willingness to cooperate with the school in helping their children. They were so eager to begin meeting together that I have great hopes of organizing a group of parents and teachers.

—Doris Bennett
Director of the Primary School

Supply Work

Districts Reporting
100 Per Cent
Third Quarter Ending February 28, 1956

Southeastern Jurisdiction

Florida Conference: ***St. Petersburg District***
Sarasota District
West Palm Beach District

North Central Jurisdiction

Indiana Conference: ***Indianapolis District; Rushville District***
Iowa-Des Moines Conference:
Kokomo District
Fort Wayne District
Muncie District
Richmond District
Warsaw District
Wabash District
Northwest Indiana Conference: ***Crawfordsville District***
South Dakota Conference:
Northern District
Southern District
Western District

South Central Jurisdiction

Central Kansas Conference: ***Salina District; Winfield District***
Louisiana Conference: ***New Orleans District***
New Mexico Conference: ***Albuquerque District***
North Texas Conference: ***Sherman-McKinney District***
Northwest Texas Conference: ***Plainview District; Childress District***
Southwest Missouri Conference: ***Joplin District***
Kansas City District
Southwest Texas Conference: ***Corpus Christi District***
Kerrville District
McAllen District
San Angelo District
Texas Conference: ***Texarkana District***
Palestine District

Western Jurisdiction

Southern California-Arizona Conference: ***Arizona District***

CHRISTIAN SOCIAL RELATIONS

THELMA STEVENS, *Executive Secretary*

CITIZENSHIP BRUNCHES—ACT TWO

THE biggest event on the national horizon is the November election. For the next few months we shall have election predictions with our breakfast coffee. The day's activities will be well interspersed with headlines about election issues, and opinions of our friends and various acquaintances about the prospects or the just deserts of different candidates. We shall go to bed with a final campaign slogan from television or radio still echoing through our heads.

The election is so important that business plans are built around it, and advertising campaigns are postponed until after election when they can get more attention. Even the United Nations General Assembly has decided to postpone its opening date from the usual third Tuesday in September to November 15, rather than meet during the heat of an American election.

Anything that will occupy this much attention is certainly worth a bit of extra thought and effort, especially when we realize that we shall have to live with the results of this election for years to come. Perhaps one of the best ways to harness this extra thought and planning is to put on a Citizenship Brunch.

Last fall many of you held these brunches and devoted the program to a study of the legislative process—or, put more simply, you worked to understand how a bill becomes a law. If you did this, you are ready for ACT TWO—a full-dress brunch with attention turned to the issues of the presidential election year and to the best ways to measure the qualifications of candidates. If you did not have ACT ONE last year, why not furnish a quick summary for the audience and go right into ACT TWO?

How to Get Started. The logical place for this plan to be initiated is in the Committee on Christian Social Relations. Collect all the materials that are available on brunches plus a few samples, good and bad, of attitudes of candidates on issues important to all of you. Bring campaign slogans which you will be able to collect from newspapers. Be sure to include the June, 1955, issue of THE METHODIST WOMAN with its article on Citizenship Brunches. (The back cover of THE METHODIST WOMAN will list special material on Citizenship Brunches when available.)

After your committee has talked over the possibilities and made plans, you will want to take them to your executive committee for approval. At this time it will be important to decide whether this brunch will be planned for and sponsored by the Woman's Society alone, or whether you will try to get the cooperation of other groups in the church and put it on for the entire membership. You might secure interdenominational or community-wide sponsorship. Your own situation and the size of your Woman's Society will be major factors in making such a decision.

The next step will be the selection of a good committee. It is possible that your Christian Social Relations Committee may want to take the entire responsibility. It may be wise, however, even in cases where the brunch is planned exclusively for the Woman's Society, to add other interested women to the committee for this special purpose. This committee will need to set a date, if this has not already been done, plan a program, and arrange for publicity.

Program Suggestions. As you plan the brunch it is important to keep clearly in mind the purpose. It would be easy to fall into the pitfall of inviting a person of great effectiveness as a speaker to come to address the meeting. The net result of this procedure might be to send the group home feeling pleased because they had heard an effective speech, but actually not much better informed than they had been before the brunch.

In selecting the program for your particular brunch, it is important to realize that the more involved those who attend the brunch become, in the process of exploring issues and qualifications for candidates, the more interested they will be and the more they will learn. Also keep in mind that the more novel and interesting your program is, the more the ripples started by it will get into the community thought about the election.

One word of caution is also important. It would be easy for someone, even with the best of intentions, to allow your brunch to be used as a means of advancing the cause of some particular candidate. Even the suspicion of such emphasis could defeat your ends.

It is, therefore, very important to keep before everyone from the very first a clear understanding of the Citizenship Brunch. *This purpose is:* (1) to assist individuals in recognizing the importance of citizenship responsibility to election time; (2) to help individuals reach a better understanding of the real issues that lie before the nation and of their importance; (3) to help individuals develop their own criteria for judging the qualifications of the candidates for whom they must vote. Misunderstanding will be avoided if this is clearly stated in any publicity and materials prepared for the brunches.

Suggestions for program will occur to you, and something which is planned especially for your own group may be much better than anything suggested here. Here are a few possibilities:

1. A skit might be arranged to present the issues involved as dramatically as possible. One way to do this would be in the form of a

spot drama in which little scenes were presented on each of the issues.

For example, the issue of immigration legislation might be represented by a line of people standing before the desk of an American consul in some foreign port. The consul might begin the scene by saying: "Now, let's see. Are there any of you that might possibly be eligible for visas? I'd like to help you, but I don't believe any of you can come in just now."

A Little Girl (*at the head of the line*): "The only relative I have in the world is an aunt who is living in Montana, U. S. A. Couldn't you help me go to her?"

Consul (*examining her passport*): "Oh, you are Estonian. I'm sorry. No quota numbers for your country until the year 2000. I really wish I could help you."

Old Woman: "Can't I join my son in America?"

Consul (*examining her passport*): "Sorry. No Greek visas available for a long time. Is there anyone else I can help?"

Man (*steps forward*): "Well, you can fix me up quick. I am a citizen. I do not need a quota number or anything. I do not know why they sent me here anyway. I want to get the next boat back."

Consul: "I do not know why either. (*Examines passport.*) Oh, yes, of course. You are a naturalized citizen. There are some formalities that you as a naturalized citizen will have to go through before you can be readmitted."

Man: "But I am a *citizen!*"

Consul: "Yes, I know. I can sympathize with you. It happens that I am enough of a student of history to realize that it was the belief of the men who shaped our policies that *all* citizens should enjoy equal privileges. In fact, they did until this particular immigration act under which we are now operating was adopted in 1952. But don't let me get started on that subject. If you will wait a moment I will explain what you have to do. (*Turning to the group*) Is there anyone else that I *can* help in a hurry?"

Second Man (*stepping forward*): "Perhaps you have news for me. You remember I have been in several times to see whether my visitor's visa has been granted. The scientific meeting I am to attend is next month, and as I am to be on the program to read a paper about my research, I need to know."

Consul: "Dr. Bowerman, I am so sorry. Let me say first that I know your work and I am sure my country is really very proud that you want to visit us. Unfortunately, however, there are some details the investigators have not been able to clear up. Since the investigation must be completed before granting your visitor's visa, we have had an emergency parole granted for you."

Second Man: "A parole? That sounds as if I were a convicted criminal. I assure you I am not!"

Consul: "Oh, no—no offense is meant. This is just a term that we use. Quite a number of distinguished people have been granted these paroles when it took too long to finish their investigation. You have heard of Mrs. Myrdal of the UNESCO staff. She went to represent UNESCO at the U.N. Status of Women meeting in New York on a parole. All it means is that you cannot go farther than a certain distance from the place where your meeting is being held."

Second Man: "The meeting is in New York. You mean that I cannot go to Philadelphia to visit my friends?"

Consul (*embarrassed and sorrowful*): "I am sorry, no. Not on a parole. But perhaps your regular visitor's visa will be cleared before you leave. Let's hope so."

Second Man (*turning away puzzled*): "I really don't understand. What on earth could there be about me that would take so much investigation?"

Young Chinese Girl: "Can you help me? I am a British citizen and wish to apply for a quota visa to go to your country."

Consul: "That is easy. There are plenty of open quota numbers for British citizens. They have not used up their quota in years. (*Stops abruptly.*) Oh, I forgot. Actually we do not have many cases like yours, and I am apt to forget that the 1952 law makes a different provision for you. Where were your parents born?"

Y.C.G.: "London, England."

Consul: "And their parents?"

Y.C.G.: "Singapore, Malaya."

Consul: "Yes, that means that you must come in under the Asia-Pacific Triangle quota. Unfortunately, that is very small. I am not sure how long you will have to wait." (*Scene breaks off.*)

This example may indicate how you can construct spot scenes to illustrate issues. Another method you might use is a *living newspaper.* Have your narrator read from a newspaper article in which a candidate makes his comments on various issues before the people. (The article can be faked and pasted into the newspaper so that it appears that it is being read from one, if the statements are not readily available.) As each of the issues you consider important is mentioned, the reader will pause for a little spot scene to be presented. Remember if it is impossible to have a stage where you can light up the area for each spot scene, it is quite adequate simply to have the actors walk at the appropriate moment to the place where the reader is standing. They can then act out their little scene and leave. For this reason it is important to keep each scene very simple. A few props may be carried on by the actors. For further information about doing spot dramas, see the Christian Social Relations pages in The Methodist Woman for December, 1955, page 19, column 1.

Other ways of introducing dramatic content in the Citizenship Brunch might be a *panel discussion* or a *speaker.* After your program has made its initial impact on the

audience, capturing their attention and interest, you will need also to do the following things:

1. Explain the purpose of the Citizenship Brunch. Perhaps the best way to do this is to have a mistress of ceremonies or a presiding officer who understands the whole process very well.

2. Involve the audience in discussion. You may wish to do this simply by use of an experienced discussion leader, who will know how to pick up on the points made in the dramatic presentation, panel, or speech. She can skillfully draw the audience into participation and get them to express their opinions. You can then move into the area of what a citizen needs to do in an election year, how he makes his decision about candidates, and how he is to judge these candidates. A discussion about whether it is best to judge candidates on the basis of their stands on issues or to judge them wholly on the basis of their character and general suitability may be very helpful, particularly if the final consensus recognizes the value of both procedures.

Another way to involve the group would be to provide them with "Judging Sticks." If you use this, you may want either to construct your own pattern or make a drawing from this illustration, which can then be mimeographed on heavy, colored stock.

The first step will be to decide how many points in the score should be given in each section. A blackboard on which you can list the group's tentative decision on points allotted will be helpful. They will not need to copy anything except the final rating system on their candidate's "judging stick." A discussion of this will have value in itself as the group comes to grips with such issues as "How important is our foreign aid program to a peaceful world? Is it more important than how we act about human rights at home?"

A plan should be made ahead of time to have in the audience persons who have done some study on each of the issues which you plan to discuss. They can either be asked to give a two-minute briefing on the subject as consideration of it begins, or they can wait and bring their information into the discussion as needed.

As you begin to discuss the category of general qualifications, you may wish to use the "Criteria for Judging Candidates" which appears on page 24. One or two people might be asked in advance of the meeting to read them and be prepared to discuss them. Another way of using them would be to read them aloud as the basis for discussion. When the ideal ratings have been decided upon, suggest that the members may wish to take judging sticks home and try to work out the scores of the candidates in which they are interested.

Another project would be to use "Criteria for Judging Candidates" as your means of getting the discussion started. These could be mimeographed to be passed out to all the members. Another method is to construct on the blackboard a profile of a candidate. Have someone draw the outline of a head. The forehead (preferably a noble

JUDGE YOUR CANDIDATE

(Judging Stick)

ISSUES	Ideal Score	My Candidate's Score
Equal Opportunity for All		
Immigration		
Farm Policy		
Federal Aid to Education		
Support of the U.N.		
Other Issues:		
What I Know of His Character:		

one!) can be labeled "Opinions on Issues"; the nose, "nose for information"; the mouth, "honesty, willingness to state convictions"; the chin, "character, determination"; the ears, "willingness to listen to constituency." Ask the group to discuss the comments on the various parts of the candidate's profile and suggest changes in the traits listed. No matter what method you use, your goal here is to give your group a new understanding of what is important to know about your candidate. Once this is done, you are ready to plan for your final step.

3. Arrange for follow-up. Definite plans for this should be made before the brunch is over. Perhaps you will have some block brunches in homes, following the general pattern of this one, and involve more people. Perhaps the group would like to hold some listeners' sessions at someone's home when major campaign speeches are being shown on T.V. The important step is to see that some follow-up activity is planned.

Criteria for Judging Candidates for Office in the 1956 Election

I. Does he view political office with a sense of vocation?

Public servants should take their responsibility seriously enough to devote sufficient time to their duties. For example: A "Tuesday to Thursday" Congressman who devotes the other days to personal matters may not be Congress material! Indications that personal ambition is more important than vocation can sometimes be detected. Unwillingness to take a firm stand on a controversial issue and a tendency to agree with the opinions of those he is addressing from time to time are good indications of this.

II. Do his ethical standards fit him for office?

1. High standards and codes of ethics as evidenced in personal integrity, and family, church, or community attitudes and activities are essential.

2. Political campaigns based on issues—not on recriminations, smear tactics or empty promises—characterize good leaders.

3. Vote trading, acceptance of bribes, or overinfluence by special interest groups should be unthinkable to him.

4. There should be no obligation to a corrupt political machine.

III. Does his sense of values meet your standards?

(If this candidate has served before, either in Congress or in the State Legislature, it is important to know how he has voted on significant issues. Find out whether this information is available. Your League of Women Voters may have this information. If not, you may be able to find an individual or group that will be interested in doing the necessary research. Many university libraries and some public libraries subscribe to *The Congressional Record* which will provide the information. If you look in the *Readers' Guide* you may find that news magazines have summarized stands of various candidates. Don't try to cover all bills voted on. Select some which you think are important and which indicate attitudes.)

1. Action (decisions—votes on issues!) should be based on the merits of the issue involved and not "willy-nilly" shifting according to pressure.

2. One way you judge a candidate is by answers written to letters on specific issues addressed to him by his constituents. Collect as many of these as possible. What kind of a public servant do they picture? Does he face the issues squarely or does he equivocate? Do his replies indicate thought or prejudice? It would also be interesting to compare this collection of letters with the voting record of the candidate.

3. He should stand for legislation that will protect the rights of all individuals regardless of race, creed, nationality, or economic status, thereby bringing new recognition to the principles on which this nation was founded and undergirding the Universal Declaration of Human Rights.

4. He should be able to rise above "party lines" and "sectional interest," keeping uppermost the welfare of the nation as a whole.

5. He should recognize the importance of this nation's international commitments.

6. He should understand that in today's world we enjoy a new proximity to people whose hopes, aspirations, and beliefs may well decide the history of the world in the next decades. Many of these people live in countries which seemed primitive or small or unimportant to us only a few years ago. Does your candidate understand the importance of these "new" nations? What is his attitude toward India? (See Recommendation regarding India on Christian Social Relations pages of the March, 1956, issue of THE METHODIST WOMAN.) How important does he consider our policy on dependent peoples? (See Recommendation on colonial policy —same issue.) What does he think of the importance of the Bandung Conference? (See Christian Social Relations pages of the September, 1955, and January, 1956, issues of THE METHODIST WOMAN.)

If he does not have opinions on these subjects, he may not be ready for the task of helping to steer our course in an international situation which must have a wise and creative foreign policy.

IV. Is he equipped for this office?

1. Knowledge of and acquaintance with domestic and foreign issues are essential.

2. Some candidates have outlived their usefulness as office-holders.

3. The willingness to learn about his job is basic.

4. He must have a "vision" of the implications of any current action or commitment in terms of long-range plans and responsibilities.

5. Commitment to principles of action that will build foundations for lasting peace is an undergirding factor.

Presenting the Goals

By MRS. FRANK G. BROOKS

Mrs. Brooks used this service in presenting the goals at the Annual Meeting of the Woman's Division last January. Each goal was hand lettered on a large placard. The placards were placed on a large easel. After each goal was mentioned, a woman moved the placard to another easel. This presentation was followed by the service of meditation which may be found on page 23 of the June issue.

THE symbol for the quadrennial goals is a circle embracing the whole world. Superimposed upon the world is the figure of Christ with feet in motion as if moving forward into all the world, hands outstretched as if in blessing or beckoning. Around the circle are the sheaves of wheat representing the bread of life which His Spirit holds for all people.

Each person will interpret the symbol in the light of her own experience and need. Its significance lies in the way in which each member of the Woman's Society applies the symbolism to herself and, through its application, helps to bring the Spirit of Christ into all of life.

The Call: To every member of every Woman's Society of Christian Service and Wesleyan Service Guild

1. *To commit herself* to the *spirit and principles* of *Christ* for the whole world.

Foremost in the goals for the quadrennium is personal commitment, without which nothing is of avail. And what we seek for ourselves we seek likewise for all people in all the world.

Just before Jesus was received into the cloud out of the sight of the disciples, He said to them:

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (R.S.V.)

His Spirit and His principles for the whole world!

2. To accept responsibility in the *total program of the church.*

"To take part in such activities as will strengthen the local church" is part of the purpose of the Woman's Society of Christian Service. Responsible churchmanship means assisting with planning program, forming policies; it means awareness of all people and all their needs; it means reaching out to make the influence of the local church felt in the community, the nation, and the world.

3. *To interpret* the place of the educational institutions of the Woman's Division of Christian Service *in the world* mission *of the Church.*

The Christian school is an integral part of the Christian mission. It has a twofold responsibility: it makes education available to those who would not otherwise have such an opportunity and it trains for Christian leadership.

In some places the Christian schools of the Woman's Division are the major, or perhaps the only, instrument, through which the Spirit of the Christ is able to get through to the people. The Spirit of Christ thus touches people from all walks of life.

4. To confront the local church with the *challenge of recruitment* for missionary and deaconess service.

For, "every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? (Romans 10:13-15; R.S.V.)

The Woman's Division of Christian Service needs annually at least 100 young women to serve in the home field, and that many for the foreign field. Who would not go if she heard Him call?

5. *To create a fellowship* without barriers in local *church and community.*

An aviator, describing his flights, said, in flying *low,* he was conscious of boundaries, for they were visible, but, said he, "When you fly high enough, the boundaries disappear."

The boundaries which limit fellowship in the local church and community are clearly visible and multiple, as we continue to skim the surface in low flying. As altitude increases, when we fly higher, the geographic, economic, social, cultural, and racial boundaries disappear and fellowship becomes a reality.

6. To *identify herself* with peoples of the world.

A missionary leader has spoken recently of "the leaven of oneness." This becomes effective as the local woman identifies herself with the people of the world—the strangers in her own country, the foreign students, the displaced persons, and those in other nations around the world. Identification too may be realized through prayer—"that they may all be one." (R.S.V.)

I recently read a paraphrase of the Nativity Story, sent by missionaries from Malaya. The closing paragraph read:

And suddenly there was a dazzling light, and the three Christians looked upon one another and marvelled, for behold, they were no more Indian, nor Chinese, nor Dyak, but each bore the likeness of the Christ.

7. *To speak and act* boldly in Christ's name for *justice and peace* for all people.

Have you ever noticed how many times Jesus used the word *must?* Recall the scene in the Temple when he replied to his parents: "Wist ye not that I *must* be about my Father's business?"

It is easier to speak of national and international "musts" than of local ones. But justice and peace must be local before they are national or international. We, too, must be about our Father's business, speaking, and acting boldly.

"But what will the world say?"

"Must you wait until you know what the world will say? What God says you know already."

Circles — WORSHIP AND PROGRAM SUGGESTIONS

QUADRENNIAL SYMBOL—THEME—GOALS

By MRS. HAROLD L. SOULEN, *Vice-President, South Central Jurisdiction*

HYMN: "O Spirit of the Living God" (No. 182, *The Methodist Hymnal.* Read first verse with accompaniment of soft music.)

O Spirit of the Living God,
Thou Light and Fire Divine:
Descend upon Thy Church once more
And make it truly Thine!
Fill it with love and joy and power,
With righteousness and peace,
Till Christ shall dwell in human hearts,
And sin and sorrow cease.[1]

As members of the Woman's Society of Christian Service and the Wesleyan Service Guild, we look forward to the Quadrennial Goals and theme given to us by the Woman's Division of Christian Service. How we thrilled with the theme, "That the Kingdom of God May Be Realized." "We were not required to complete the task, neither were we allowed to put it down."

"[We] press on toward the goal for the prize of the upward call of God in Christ Jesus." Philippians 3:14 (R.S.V.). As we press on, we take up a new symbol, new goals, and a new theme—"The Spirit of Christ—For All of Life."

The new symbol (cover, June issue, THE METHODIST WOMAN) is described on page 25.

The Call is personal. These goals are personal goals, for every individual woman. To the question "But what can I do?" Phillips Brooks gave answer, "You can live one genuinely Christian life." We fail to realize how much our personal testimony counts in this world.

Turn to the service, "The Spirit of Christ—For All of Life," by Mrs. Frank G. Brooks, page 25. Take each goal, as listed by Mrs. Brooks with her statement concerning the goal, then pause for meditation or discussion.

1. *To commit herself to the spirit and principles of Christ for the whole world.* Have someone prepared to present briefly the ways we may practice the principles of Christ in everyday living and communicate to others the joy of discovering Christ.

2. *To accept responsibility in the total program of the local church.*[2] The following quotation was taken from *Power,* the devotional magazine for youth:

Youth went to church on Sunday,
Saw the empty pews,
Turned and walked away,
And wondered why the church was
Doing nothing.
Down the street
He heard the beer glasses tinkle,
Heard a child's cry of hunger
And a curse pierce the calm night.
Why doesn't the church do something?
And God said to him,
"Why don't you?"
And then he knew
The Church was not failing him,
He was failing the Church.

Present a report of an interview with your pastor, your church-school superintendent, the director of youth work on places of service which need to be filled now. Enlist workers among the members of your circle. Help members to see that *they* are the church.

3. *To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the church.*[2]

Men of letters and men of affairs have not infrequently given it as their considered judgment that the most original, admirable, and valuable contribution of the United States to human culture is not the skyscraper, the Ford car, television, or even Negro spirituals. It is the American Woman's College. . . . That contribution, American women, through Christian missions, have taken literally to the ends of the earth.[3]

4. *To confront the local church with the challenge of recruitment for missionary and deaconess service.*[2] Has your church ever sent a missionary, or produced a deaconess? List their names and give brief reviews of their work. Lift up the articles "Boundary Crossers," pages 26, 27, May issue, and "In Unbroken Line," page 9, this issue.

5. *To create a fellowship without barriers in local church and community.*[2] Have someone report action passed by the 1956 General Conference concerning segregation.

6. *To identify herself with peoples of the world.*[2] Share experiences of friendship with peoples of other cultures, races, or faiths. Or have two or more women "role play" what "identify herself . . ." means to them.

7. *To speak and act boldly in Christ's name for justice and peace for all people.*[2] Review article, "A Continuing International Adventure," page 11.

UNISON PRAYER AND HYMN taken from "A Service of Meditation on the Quadrennial Goals" in the June issue of THE METHODIST WOMAN.

FURTHER PROGRAM SUGGESTIONS:

1. Review the General Conference article on pages 3-5; also see WORLD OUTLOOK, July issue.

2. Quiz.

(1) Material for growth. Explain.
(2) Additional session. Define.
(3) Name the film on Marcy Center.
(4) U.S.-2. Explain.
(5) Sheaves of wheat. Explain.
(6) Citizenship Brunches. State purposes.
(7) Identify: Eleanore Hickok, Vera Parks, Jean Cleveland, Dana Tyson.
(8) Interfield Consultation. Who, What, Where?
(9) Work in Mexico. Where? What?
(10) Week of Prayer Projects
- **(a) First home project after unification**
- **(b) Total contributed to deaconess pensions**
- **(c) Name a hospital, a rural community center, a Bethlehem Center made possible by the offerings.**
- **(d) What is the home project for 1956?**

[1] Used by permission of Mrs. Henry H. Tweedy.

[2] Give the statements by Mrs. Brooks.

[3] Henry P. Van Dusen, "Christian Higher Education for Women," in the March 1956, issue of *The Church Woman.*

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

DEAR FRIENDS:

Organization for the sake of organization is of no value. Organization as a tool to perform a desired and altogether worthy task is not only commendable, but absolutely necessary.

It has been generally agreed that four Commissions—Membership and Evangelism, Education, Missions, and Finance—constitute the minimal organizational structure of the local Methodist church.

In addition there should be a Woman's Society of Christian Service organized in every local church. The purpose of this Society is "to unite all the women of the church in Christian living and service" at home and abroad.

A Woman's Society in every local church is an indispensable requisite as we try to serve our Lord in our time and place. Moreover, the outreach of the Society is world-wide as we discovered in our travels, relating the women of the local church to the total family of our Father.

It is to be hoped that the pastor of any local church in which no Woman's Society exists will get in touch with the district or conference officers, soliciting their aid in organizing such a Society.

As a pastor in so-called smaller and larger churches, I discovered no church was too small and none too large to require a Woman's Society of Christian Service to adequately minister to the religious life of the community in which I served.

Sincerely,
LLOYD C. WICKE,
Bishop, Pittsburgh Area
(The Pittsburgh Conference B-E-A-M)

THE NEW QUADRENNIAL LOOK

THE new quadrennium is getting under way and the symbol, theme, and goals are already becoming familiar. The June issue of THE METHODIST WOMAN gave a brief interpretation of each goal, and a worship service to use in presenting them. Through the months and years ahead, we shall be gaining new insight into their meaning and seeing a widening scope for their effectiveness. They are goals which will always be beyond our grasp; as we grow in understanding, they will grow in outreach.

If you have not studied them before, will you look at them now? You will see that they are, first of all, *personal* goals for the *individual* woman; and as individuals answer the Call, they will become effective in group action.

Each goal takes on added meaning as it is viewed in the light of the theme; each will help bring the spirit of Christ to bear on all of life. This will be true geographically, as we think of the countries, including our own, where the Woman's Division is at work: and in all areas and relationships of life, wherever we are.

Methodism will be stressing through this quadrennium:

THE PROGRAM OF THE LOCAL CHURCH
THE EDUCATIONAL INSTITUTIONS OF METHODISM

The goals of the Woman's Division are related to these emphases. This is especially so in the case of goal 2, *To accept responsibility in the total program of the local church;* and goal 3, *To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the Church.*

Emphasis on the local church and participation in its total program by women as individuals, is not new: regular attendance at church services; regular support of the current budget of the church and the World Service program; cooperation as individuals in the work of the four commissions of the church, and its other enterprises. We shall continue to stress that we are, first, members of the church; second, members of the Woman's Society of Christian Service.

The educational institutions referred to in goal 3 are those overseas as well as in our own country. These will be high-lighted for us by the Departments of Work in Home and Foreign Fields, and we shall see them increasingly as contributory to the total Christian movement.

The goal of identification is in line with the current emphasis of our time. Looking ahead, it may be that we shall spend more time enlarging on this, than on any other one goal. In the meantime, each of us may find it revealing to think for ourselves just what is involved, in the actual process of identifying oneself with others.

Whether we belong to Societies large or small, city, town, or country, the goals are equally our responsibility.

The Check Sheet, shown in this issue, is related to the goals but does not follow them mechanically point by point. It is intended as a measure of progress to be used as each Society finds best, and to be regarded as suggestive only. A replica of it will be found in the local Society *Record and Report Book.*

AT ALL TIMES, GIVE THANKS—

On this page is the story of a baby born on the Midsummer Day of Thanksgiving last year—"the fifteenth day of the seventh month." It is safe to assume that this date will continue to be one of thanksgiving in this family circle.

For other reasons, too, observance of a Midsummer Day of Thanksgiving may be something to be continued in various places. A talented member of a Society in Texas prepared for local use an effective dramatization, the general idea of which other Societies may like to adopt and adapt. Given in three parts, the first is a Woman's Society program committee, planning the program for the Midsummer Day of Thanksgiving. Discussion as to what, why, when, et cetera, between two members brings out important Old Testament historical data about Pentecost and the Feast of the Weeks. Material is taken from Exodus and Leviticus; a Bible commentary or dictionary under "Pentecost" will give supplementary facts.

The women in Part I, not fully convinced of the appropriateness of such an observance for themselves, or of their own personal reasons for special thanksgiving, listen in Part II to women of Old Testament times praising God for his goodness and citing instances from their family life, agricultural returns, and religious heritage.

In Part III the present-day women profit by what they have heard from the long-ago voices, and plan for a similar Day of Thanksgiving of their own. Quotations are made from Psalms 100, 104, 107, and 117.

It Runs in the Family

The inquiry in the March issue as to three-generation Woman's Society families brought a number of responses from across the country. Messages came from several *four*-generation families.

Mrs. Archie T. Keene, president of the Woman's Society of the Wayne Street Methodist Church, Fort Wayne, Indiana had a granddaughter born July 15, 1956—the "fifteenth day of the seventh month of the fifteen year of the Woman's Society of Christian Service." Surely theirs was special reason for a Day of Thanksgiving.

For all letters received we express appreciation: and to all those whose interest in the Society is being thus perpetuated and extended, we offer congratulations. We regret that limitations of space prevent our printing the names and details from the many letters received; but we extend encouragement to other women to make a similar record for their local Society's growth and interest. This is a worthy and *happy* heritage, "unto the third and fourth generation."

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to April 15, 1956.)

CENTRAL NEW YORK: *Geneva District*—Bluff Point, Lodi, Logan, Milo Center, Seneca Castle, Williamson
Syracuse District—Perryville, Stockbridge

ERIE: *Brookville District*—Callensburg

GENESEE: *Olean District*—Andover, N. Y.

MAINE: *Portland District*—South Portland, Thornton Heights

TROY: *Glens Falls District*—Long Lake, Peru, Quaker Springs, Westport, Wilmington
Troy District—Cohoes, St. James

WEST VIRGINIA: *Beckley District*—Lick Fork, Robin Hood
Moorefield District—Chestnut Grove

WYOMING: *Binghamton District*—East Vestal, West Chenango
Scranton District—Bidwell Hill, Chinchilla, East Ararat, Lakeville
Wilkes-Barre District—Alden

HOLSTON: *Maryville District*—Wear's Valley

MEMPHIS: *Jackson District*—Mercer
Memphis District—Andrews Memorial

NORTH ALABAMA: *Sylacauga District*—Gantts Quarry

NORTH GEORGIA: *Augusta District*—Calverton, Mattie Stewart
Athens-Elberton District—Pierce Chapel

SOUTH CAROLINA (SE): *Charleston District*—St. Luke's
Greenwood District—Mt. Carmel
Orangeburg District—Wightman-Bowman, Zion

SOUTH GEORGIA: *Valdosta District*—Ellenton, New Elm

TENNESSEE (SE): *Mt. Pleasant District*—Alexandria

WESTERN NORTH CAROLINA: *Asheville District*—Dix Creek
Statesville District—Conover

DELAWARE: *Easton District*—Williamsburg, Easton Circuit, Md.
Salisbury District—Oakville, W.M.P.F. Hill, Md.

LEXINGTON: *Cincinnati District*—Gaines, Cincinnati, Ohio
Louisville District—Broadeiss Chapel, Louisville, Ky.

DETROIT: *Saginaw Bay District*—Hayes

ILLINOIS: *Bloomington District*—McDowell

INDIANA: *Columbus District*—Mt. Pleasant
Rushville District—Metamora

MICHIGAN: *Albion-Lansing District*—South Pittsford
Big Rapids District—Perrenton
Kalamazoo District—Leonidas

MINNESOTA: *Central District*—Bird Island, Glendorado, Olivia
Northeast District—Emily, Fleming
Northwest District—Deer Creek, Morgan
Southeast District—Racine

NORTH DAKOTA: *Southern District*—Center

The women of the Woman's Society of Christian Service of Puerto Rico held a service of Thanksgiving for the achievements of the fifteen years since organization in 1940. The growth of the Society was visualized by a link for each year. Miss Muriel Day, executive secretary of Educational Institutions, Department of Work in Home Fields, was present at the service.

The Woman's Society in Puerto Rico shows noteworthy development in the field of leadership training.

North Indiana: *Warsaw District*—Lakeview, Morris Chapel
Ohio: *Chillicothe District*—Amesville, Lattaville
Lima District—Buckland
Central Kansas: *Colby District*—Hays, Prairie Home
Dodge City District—Wellsford
Wichita District—Walton
Kansas: *Independence District*—Bartlett, Hepler, LaFontaine
Kansas City District—Highland
Ottawa District—Princeton
Topeka District—Blue Rapids
Louisiana (SC): *Ruston District*—Whitehall
Oklahoma: *Clinton District*—Prairie Hill
Oklahoma City District—Arcadia
Southwest Missouri: *Marshall District*—Blue Ridge Blvd.
Texas (SC): *Houston West District*—Fulshear
Colorado: *Greeley District*—Antelope Springs
Montana: *Southeast District*—Winifred
Oregon: *Forest Grove District*—Marquam
Pacific Northwest: *Seattle District*—Cove
Spokane District—Rocklyn
Vancouver District—Centralia, Chehalis
Southern California-Arizona: *Arizona District*—Bowie
Whittier District—Fullerton, Orangethorpe

The following districts are reported as 100 per cent organized. This means that there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild in every church of the district. Names of such districts will be published *only once* during the quadrennium.

Florida (SE): *Orlando District*
North Carolina (SE): *Elizabeth City District*
South Georgia: *Americus District*
Georgia: *Atlanta South District*
Little Rock: *Arkadelphia, Little Rock Districts*
New Mexico: *El Paso District*

CORRECTION, PLEASE

Gremlins worked on the June issue. These notations are evidence of their interference.

Page 17—Delete the word *quarterly* from the Calendar of Activities; page 18—Ditto.

Page 31—The caption described the Main Building, Vashti School, before renovation. The interior has been remodeled and refurbished.

Page 20—Ordinary *nominal* Christians are not wanted—in India. Normal Christians are wanted, of course.

Did you find any other errors? Blame the gremlins.

A CHECK-SHEET OF PROGRESS

FOR THE LOCAL WOMAN'S SOCIETY OF CHRISTIAN SERVICE

	CHECK YOUR PROGRESS	
	Yes	*No*
I. COMMITMENT		
1. The worship services at monthly and circle meetings give evidence that our members are earnestly seeking to know and follow Christ's teachings.		
2. Our Society is doing more to relate our beliefs and theories to practical action, in church and community.		
3. Our Society responds with joy to the requests that come for serving and giving, in Christian discipleship.		
II. RESPONSIBILITY		
1. Members of the Society are Christian stewards of prayer, service, and material possessions.		
2. Members of the Society are serving as needed in the church school and in other church organizations.		
3. The Society is a better informed group, through increased wise use of THE METHODIST WOMAN, WORLD OUTLOOK, and other literature.		
III. INTERPRETATION		
1. Our understanding of the function of the educational institutions of the Woman's Division, at home and abroad, has grown.		
2. We have taken some specific action to bring more closely together the askings of the church for workers, and the young people of our church and community who might fill such positions.		
3. Increasingly we see the whole world as our parish, and try to act accordingly.		
IV. FELLOWSHIP		
1. As a Society and as members of the total church, we are working to create a "climate" in which no barriers can exist.		
2. We are attempting to keep alert and to take fearless action to extend such fellowship through community and nation.		
3. We recognize that richness of personality and variety of talent are resources which the church needs, and seek to bring the person and the opportunity together.		
V. IDENTIFICATION		
1. We are assimilating and applying the messages of the approved studies and the church-wide study, as they make real to us the peoples of other times and areas of life.		
2. We are giving as readily to meet the needs of other peoples, as we would be spending to meet similar needs of our own.		
3. We are searching steadily for a deeper realization of what the Fatherhood of God means to all people.		

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMEN IN THE NEWS

MRS. MARTHA MARY HARVEY, Wesleyan Service Guild secretary of Rock River Conference, was one of five Chicago residents who received the Joseph M. Yard Award for outstanding service to the cause of brotherhood. This award is presented annually by the National Council of Christians and Jews as a special Chicago feature of Brotherhood Week. In presenting the citation, Judge Otto Kerner gave this tribute to Mrs. Harvey:

St. James Methodist Church in the Kenwood area has a nonracial policy. And the person chiefly responsible for this practice of brotherhood is Mrs. Martha Mary Harvey, an active member of this church. Brotherhood takes on a real meaning as it is practiced and furthered by Mrs. Harvey. As a conference officer of state-wide Methodist women's organizations, she has aimed at programs to further interest in group understanding. In all ways she works for the good of all. As superintendent of her Sunday school she teaches Christian brotherhood. In her post at the church reception desk at Sunday morning services, she welcomes everyone to worship. No task is too small—or too big—if it leads to brotherhood.

MRS. JANE PRITCHARD, who was named American Mother of 1956, is a member of the interracial Wesleyan Service Guild of Saint Mark's Methodist Church in Detroit, Michigan. Mrs. Pritchard has reared eleven children, all but one of whom were adopted, and is now caring for seventeen delinquent girls in her own home. In addition to this work and her active service in Saint Mark's Church, she has served as a Cub Scout den mother and devotes a great deal of time to school activities.

Charter of Racial Policies
Ratified by the
Wesleyan Service Guild
of
Kansas Conference
April 7, 1956

IN MEMORIAM

Shangle Studios, Medford, Oregon

Mrs. Everett Faber

Members of the standing Committee of the Wesleyan Service Guild were grief stricken upon hearing of the tragic death of Beulah Faber in an automobile crash near Salem, Oregon, on April 7. In letters to the Guild office there have been tributes such as these: "Beulah was a mighty fine person—a dedicated Christian." "She was such a grand person. Her enthusiasm was refreshing." "She was a wonderful spirit and we shall miss her terribly. She could stand up for what she thought, but in such a good and sympathetic way toward any who did not think the same as she did."

Others who worked with her in district, conference, and jurisdiction also have written to express their sorrow. The Guild secretary in her own conference wrote: "I know that it has been a great shock to you, but it has really been a tragedy to us. But we are in no way going to let Beulah or the Guild down now. She believed so firmly in the Guild and in all of us who were trying to work in it, that we know her spirit will continue to guide and inspire us."

We who knew her through the standing Committee of the Wesleyan Service Guild grew to love and respect her for the many fine qualities that made her personality so dynamic. She stood for all that she considered to be worthy, good, and true. In the name of Christ she gave of herself toward the support of the highest ideals in family, church, and community living. Last Christmas her home was decorated in symbols of the United Nations, representing the peace, brotherhood, and understanding in which she believed so strongly and toward which she gave so much effort.

Beulah will live forever because in her physical life she developed qualities such as love of God and her fellow men, deep concern for others, love of beauty, truth, and integrity. These are the things that live eternally. Beulah possessed them because she did not attain them to keep for herself, but to help others so that they might find abundant life.

May God bless her work, and may He strengthen and sustain her loved ones who miss her so much.

QUADRENNIAL GOALS 1956-1960

The Spirit of Christ—For All of Life

The Call: To every member of every Woman's Society of Christian Service and Wesleyan Service Guild:

1. ***To commit herself to the spirit and principles of Christ for the whole world***
2. ***To accept responsibility in the total program of the local church***
3. ***To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the Church***
4. ***To confront the local church with the challenge of recruitment for missionary and deaconess service***
5. ***To create a fellowship without barriers in local church and community***
6. ***To identify herself with peoples of the world***
7. ***To speak and act boldly in Christ's name for justice and peace for all people***

THE EMBLEM

The emblem depicts a living Christ, who not only yearns over the world with compassion, but steps forth with hands outstretched, pleading with his followers to move onward with hope and courage. He expects us to make our step firm as we stride out in helping Him to bring peace and love and the hope of life eternal to our fellow men throughout the whole earth. The wheat is a Christian symbol for the Bread of Life which sustains us and gives us the strength for the task we have chosen.

GOAL ONE

When we look at the first goal, we might almost say: "There you have all of it. When you have done this, the other things also will come." It is true that we need a continuingly deep, spiritual experience in order to be committed to the spirit and principles of Christ. Our daily devotions, our quiet times for listening to God and for thinking, the things we read and hear from those who have lived in the presence of God, all help us to come to the place where we truly commit ourselves to carrying out the spirit and teachings of Jesus as we find them in the New Testament.

The employed woman is in need of many different kinds of spiritual experiences. She needs to be alone with God; she needs to pray with family, and with a few chosen friends; she needs the corporate fellowship of prayer, singing, and meditation in the church worship service.

The Guild member has an added opportunity to gain spiritual strength through worship in the Wesleyan Service Guild meeting. There she feels a close tie with those whose lives have much the same pattern as hers. She knows that those who worship with her there also feel the great impact of outside forces—the constant competition in business and professional fields, which often leads to unethical practices on the part of both employer and employee, the superficial emphasis on prestige and status, and the strong pull toward secularism and materialism.

If the Wesleyan Service Guild member is to be effective as a Christian, there are certain problems or situations connected with her personal life which must be resolved. She must come to satisfactory conclusions concerning her philosophy of life, so that her power to think and act as a Christian can be fully released.

The Guild program should come to grips with problems and situations such as those listed below. Many of them are closely related to the topics for study in the *Program Book*, and can be used for discussion in connection with the monthly program material. Others can be used in district meetings for panel discussions, for speakers' topics to introduce discussion, or for conversation groups.

1. *Christian living in one's daily work.* What unexplored opportunities to bring the spirit of Christ to our fellow workers are being overlooked?

2. *Personality development.* What are the elements of a Christian personality and how can they be developed? How does our list compare with the qualities suggested by the life and teachings of Jesus?

3. *Adjustment to living.* How can we adjust to personal situations which arise when we must live and work with others? Are we maintaining a balance between work and recreation? How can we meet and mingle socially with people of other groups and of the opposite sex? How can we adjust to "single" life? How can one overcome the fear of losing one's job?

4. *Preparation for retirement.* How can one make mental, physical, and emotional preparation for retirement?

5. *Approach to the alcohol problem.* Do we take a "pious" approach which cuts us off from intelligent discussion with the social drinker? Is it fair to refuse to discuss or study the problem because one thinks it is all right to take an occasional drink? Do we have responsibility only toward ourselves in regard to total abstinence, or is it a matter involving principle and example?

6. *Stewardship.* Is our stewardship of time, talent, and money adequate? What are our actual motives? Do we need to grow toward more mature and unselfish stewardship? Do we allow giving of money to replace service?

7. *Attitudes which affect our personalities.* Do we feel superior to people whose daily work does not require as much training as ours?

(See page 22 of the June issue for implementation of goals.)

Do we readily accept people of another economic status, race, and culture?

True, soul-searching seems to be the basis for Christian living. But there is danger in it, also. We all have seen the person who is never good enough, never quite ready to guide any one else, or to do anything about the conditions in the world about him. Then there is the person who becomes pathetically ingrown in trying to do something about himself. Bishop McConnell once said: "The trouble with dwelling on one's besetting sins is that they often become more besetting."

The Christian is always active. As soon as he has anything to give, no matter how small it may be, he starts to give it. And just as soon as he becomes a Christian he *has something* to offer. In giving of himself he practices Christianity, and in practicing he grows.

The deeper the commitment to Christ, the more concern there is to help others to abundant living. For example, in our daily work as Christians, we not only study our own personal behavior and ethics, but we have concern for those who are exploited in any way, who do not have equal opportunity, or who do not know the joy of Christian living.

We always need to be looking beyond what we are doing to see what more we may do. Christ stepping forward with arms outstretched is the symbol of the example he gives us to follow.

NEW GUILDS—INDIA and BRAZIL

India

Quite some time ago, Miss Meriel McCall, missionary nurse in Buxar, India, wrote to the Guild office for an Organization Packet. In February a Guild was organized in Buxar with eight members. Miss McCall writes, "I admit this is a small beginning, but our fast-growing medical work should result in many gainfully employed women coming to this place and we hope to have a program which will interest them." One of the officers is a doctor in the Government Hospital in Buxar, and one or two others are teachers in the Brides' School. Miss McCall is the president. The Guild meets in the members' homes every third Saturday of the month.

Brazil

Miss Rosalie Jenkins writes of this new Guild in São Paulo, Brazil: "I said to Gladys and her sister, 'You haven't been out to our older youth program recently. Were you sick?' 'It isn't that,' she replied, 'we just don't seem to "fit" any more. We girls who work and are assuming adult responsibilities don't have too much in common with all these students and married couples.'

"We talked on about the place of the working, single woman in our church. Soon Odette joined us. She is at the music conservatory and works days. Sunday she teaches in one of our children's departments at the church. 'I miss studying and discussing my faith with other people my age—we had such a good group in our little church back home.' (She is like so many people who have moved from the interior to study or work in the great city of São Paulo.)

"As I listened and sympathized, my mind was at work thinking about how the church could best meet the needs of these girls. I, as the very new director of Christian Education at Central Church, was still in the 'learning' stage about the direction our program might take in the future. Suddenly it hit me! What group had meant much to me personally back in the States? What group had brought together other working women and had given us some direction in our religious growth? The Wesleyan Service Guild, of course!

"I suggested that we all get together at my small apartment soon to talk about the things we could do together. They began to name other girls who might like to meet with us. There was real interest in their faces.

" 'We could do a book study on theology, couldn't we, Doña Rosalie? You'll help us, won't you?'

" 'And can't we do something together socially? I live in a *pensao* (Brazilian rooming house) and have lots of time on my hands.'

" 'I'm new at Central Church and feel a little lost in my first year here in the city. I feel that I should be serving or doing something! I was so active back in Campinas.'

"It went on and on—a real sharing session of the needs and problems of these girls. As a director of Christian education, I knew the development of the group had to be *theirs* and organized to meet *their* specific needs. We missionaries try not to 'implant' what we have in the States and make our Brazilian brothers 'fit the pattern.' But I kept thinking about the kind of program the Wesleyan Service Guild offers similar women, and knew that we might be working in that general direction. It was exciting to think of beginning together."

PLAN OF ORGANIZATION

The third assembly of the World Federation of Methodist Women meeting at Lake Junaluska, North Carolina, August 27-31 will vote on the following plan of organization:

1. That the World Federation of Methodist Women become an affiliated organization of the World Methodist Council.

2. That the following procedure be proposed to the executive committee of the World Federation of Methodist Women:

***a.* That effort be made to secure in the membership of the federation the women's organizations of the sections of the World Methodist Council not now included.**

***b.* That the officers of the federation be confirmed by the World Methodist Council.**

***c.* That the president of the federation be an ex-officio member of the executive committee of the World Methodist Council.**

***d.* That the federation meet at the same place and immediately preceding the meeting of the World Methodist Conference.**

3. That a report of the program and activities of the federation be made to the World Methodist Council and Conference.

4. That the sections be urged to see that there is an adequate representation of women in each section of the World Methodist Council.

Send to your district secretary of Missionary Education and Service on or before October 1.

REPORT OF THE SECRETARY OF MISSIONARY EDUCATION AND SERVICE

For the four months ending October 1, 1956.

Name of Church St. John's Methodist Post Office Middletown, U.S.A.

District South Conference East

Jurisdiction Northwestern

I. *Program and Finance*

1. Are you an active member of the Committee on Program? Yes
2. Has the Committee on Program met since your last report? Yes
3. Does your Society use the programs in the *Program Book* and *Worship Booklet*? Yes
4. Number of circles using missionary materials in their monthly programs 3 (we have only 3 circles

   Check any of the following which are being used: Field leaflets ✓, THE METHODIST WOMAN ✓, WORLD OUTLOOK ✓, *Do You Know* booklets ✓, *Annual Report of the Woman's Division of Christian Service* ✓
5. Are you providing missionary information at each monthly meeting? Yes
6. What other means has your Society used to stimulate missionary interest: films, missionary speakers, dramatics? Arranged with our Pastor to show film "In the Face of Jeopardy" on one Family Night; on another students and faculty from our high school presented the play "Fear Not".
7. Are you an active member of the Committee on Finance? Yes

II. *Reading Circles and Libraries*

1. Does your Society have a reading circle using suggested reading materials? Yes
2. Does your Society have a library or contribute to a church library? Yes
3. Has your Society added to the library since your last report? Yes
4. On a separate sheet list the titles of books added. (See attached sheet)

III. *Study Courses Using Approved Texts*

(Texts recommended during the present or past quadrennium):

*1. List study classes (not sessions) using approved texts completed since your last report. This material should include the Church-wide and Cooperative Study classes, but only members of the Society and Guild are to be reported:

By the Woman's Society:	By the Wesleyan Service Guild:
*a. Name of topic The Christian Mission in a Revolutionary World	a. Name of topic Indian Americans
b. Number of classes 1	b. Number of classes 1
*c. Enrolled members 31	c. Enrolled members 23
a. Name of topic	a. Name of topic
b. Number of classes	b. Number of classes
c. Enrolled members	c. Enrolled members

(Over)

2. Total number of classes: Woman's Society 1 Guild 1 Total 2

3. Total class membership: Woman's Society 31 Guild 23 Total 54

4. Number of Woman's Society and Guild members cooperating in the current Church-wide Study 26

*5. How many of the study courses were

*a. Jurisdiction Recognition Classes: Woman's Society 2 Guild 2 Total 4

*b. Efficiency Classes: Woman's Society Guild Total

c. Classes not meeting either Jurisdiction Recognition or Efficiency standards:

Woman's Society Guild Total

6. Action following the study courses: We increased our pledge to the W. D. S. C. We, with women of the other churches, challenged the Little Theatre Group to attempt "Cry, the Beloved Country". No one was prepared for the tremendous impression created by the production.

IV. *Special Studies growing out of specific needs* (not approved courses)

1. Subjects of study: The Evanston Meeting of the World Council; "Serious Call to a Devout and Holy Life" by William Law.

2. Number of classes: Woman's Society 1 Guild 1 Total 2

3. Total class membership: Woman's Society 18 Guild 12 Total 30

V. Number of members of the Woman's Society and Guild receiving course cards from the Board of Education issued in a Cooperative Course in a Christian Workers' School 14

*VI. *Other Educational Opportunities*

*1. Number attending Educational Seminars (one or more days; this does *not* mean district or conference meetings or Officers' Training Days) 6

2. Number attending institutes (three or more days) 0

*3. Number attending conference or jurisdiction Schools of Missions and Christian Service since your last report (five or more days) 3

4. Total attendance 9

5. What use has been made of the information gained through these educational opportunities? We, who attended the school of Missions, hope hereafter to have members there each year. Meantime we sent key persons to the Educational Seminar. Never before has there been such eagerness for programs and study classes.

VII. *Remarks*: You will be happy to know that one of our young teachers who took a leading part in "Cry, the Beloved Country" and two students just out of college volunteered to go as full time missionaries to Africa.

The September program based on the one in the new Program Book was well planned and impressive. We are eagerly waiting for the next session of the Southeast Asia study.

Mrs. Constant N. Service

Secretary of Missionary Education and Service

1161 Christian Avenue

Address

Middletown, U. S. A.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

A DUAL RELATIONSHIP

AS a secretary of Student Work you have a dual relationship—first to the Woman's Society of Christian Service, and next to the Student Program which is related to the Board of Education. Perhaps this chart will help you to understand. Real progress has been made in understanding the Student Program as we have worked together.

In the new quadrennium, the General Conference of The Methodist Church has voted to have a major emphasis on higher education, As a secretary of Student Work you will be in a key position to interpret the significance of the Student Program to the total church. The Methodist Church began on the college campus of Oxford University with John Wesley and the few students who belonged to the Holy Club. They were laughed at and called "Methodists" in derision. Today, there are small nuclei of college students who have formed groups similar to the Holy Club for the purpose of discipline necessary to growth in spiritual life.

Organization is only a means to an end and must never become an end in itself. The end is a dedicated Christian life ready and willing to serve God. The leaders of the future church are now on our college campuses. Secretaries of Student Work have the opportunity to work with these students, helping them to grow spiritually and challenging them to places of service in the church.

The local secretary will secure the leaflet, "Why Bother?" * and discover why each local church should bother to elect a Student secretary. The campus secretary is the one selected by the churches in the community near the college or Wesley Foundation to serve on the board responsible for the college or Wesley Foundation. The district secretary might get the local secretaries together and help them decide which one should serve in this capacity, since they would not want too many representatives of the Woman's Society to serve. The campus secretary should report to the other local secretaries the ways in which they may help in the Student Program, as it is the responsibility of all churches in the district and not just the place where the Student Program is located.

The district secretary will receive the TURNOVER CHART on Student Work which she will share with the local secretaries at district and subdistrict meetings. That is the time to discuss the responsibility of the campus secretary and see that someone is representing the Woman's Society on the governing body for Student Work. Whenever possible the district secretaries should attend the State Student Conference at the invitation of the State Student director. If not all district secretaries can attend, the campus secretary should be there with the students from the campus she represents.

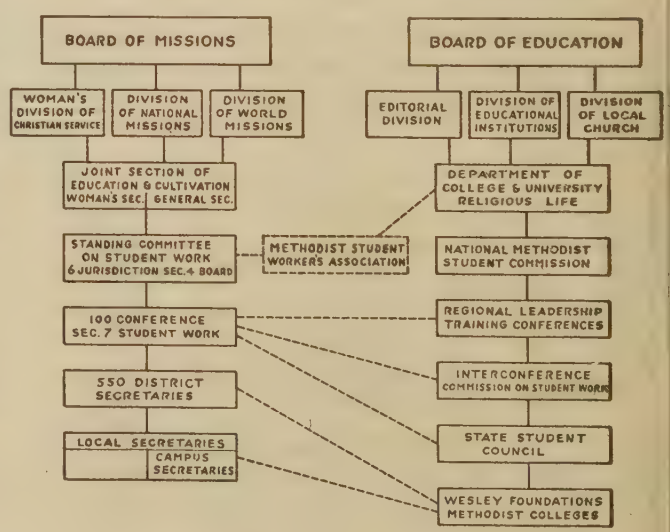
The conference secretary of Student Work should be on the Interconference Commission on Student Work as well as the State Student Council. She should attend the State Student Conference and the Regional Leadership Training Conference at least once a quadrennium. Once a quadrennium, she is invited to the Jurisdiction School of Missions. In the summer of 1958 the conference secretaries of Student Work will meet at the Jurisdiction Schools of Missions of the Woman's Society.

The standing Committee of Student Work, consisting of six jurisdiction secretaries of Student Work and four members of the Woman's Division, are auxiliary members of the Methodist Student Workers Association which meets every two years. This group brings together the Wesley Foundation directors, the directors of Religious Life on Methodist college campuses, and other faculty and student workers for a period of study and fellowship. The Methodist Student Workers Association has produced the pamphlet, *The Philosophy of Methodist Student Work,* which is available for ten cents from the Service Department, Box 871, Nashville 2, Tennessee.

The General Conference voted to undergird the Methodist colleges and the Wesley Foundations financially during the new quadrennium, realizing that in 1970 the college population may be double what it is today. Let us work together to build Christian character into the lives of the future leaders of our church, our country, and the world.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Student Secretaries Have Dual Relationships


BOARD OF MISSIONS
BOARD OF EDUCATION
WOMAN'S DIVISION OF CHRISTIAN SERVICE
DIVISION OF NATIONAL MISSIONS
DIVISION OF WORLD MISSIONS
EDITORIAL DIVISION
DIVISION OF EDUCATIONAL INSTITUTIONS
DIVISION OF LOCAL CHURCH
JOINT SECTION OF EDUCATION & CULTIVATION WOMAN'S SEC. GENERAL SEC.
DEPARTMENT OF COLLEGE & UNIVERSITY RELIGIOUS LIFE
STANDING COMMITTEE ON STUDENT WORK & JURISDICTION SEC. & BOARD
METHODIST STUDENT WORKERS ASSOCIATION
NATIONAL METHODIST STUDENT COMMISSION
100 CONFERENCE SEC. 7 STUDENT WORK
REGIONAL LEADERSHIP TRAINING CONFERENCES
550 DISTRICT SECRETARIES
INTERCONFERENCE COMMISSION ON STUDENT WORK
LOCAL SECRETARIES
CAMPUS SECRETARIES
STATE STUDENT COUNCIL
WESLEY FOUNDATIONS METHODIST COLLEGES

Children's Work

RUBY VAN HOOSER, *Secretary*

Needed . . . MORE TIME

By E. MAE YOUNG

MRS. BRENT was on her way to the church. She was eagerly looking forward to the meeting. The teachers were back from a recent conference of children's workers. They were going to report this evening. As she arrived, others already were there anticipating a good session. Very shortly, the meeting began.

Mrs. Ashley, the superintendent of the children's division, called the meeting to order and offered prayer. She explained that their representatives had decided not to make a formal report but would lead a discussion. Mrs. Carr, a junior teacher; Mrs. Williams, the primary superintendent; and Mrs. Byers, the secretary of Children's Work for the Woman's Society of Christian Service, came to the front and sat with Mrs. Ashley.

"Mrs. Williams," said Mrs. Ashley, "will you start the discussion?"

"Yes, indeed, Mrs. Ashley," she replied. "Many topics were discussed at our conference but I believe the most important one for our church is *additional sessions*. We have never had additional sessions but I think we see the value of them. I hope we can share with you folks some things we learned and then make plans in terms of our situation."

Mrs. Brent interrupted with the question, "What is an additional session?"

"An additional session," began Mrs. Williams, "is one that is held for primary children and for junior boys and girls *in addition to* the usual Sunday-school session. An additional session is a part of the church school, but it is not a part of the Sunday-school session."

Mrs. Byers added, "You can readily see that additional sessions mean more time for Christian teaching. We often hear the teachers say that they do not have enough time on Sunday morning."

"When is the best time to have additional sessions?" inquired Mrs. Brent.

"Well, in our meeting we learned that they are held at different times," Mrs. Carr replied. "In some churches, especially when all the children do not live near the church it seems a good idea to have the additional session during the hour of adult worship. Then the children can go home with their families after church."

"Some groups have classes for primary children and junior boys and girls as a part of the Sunday Evening Fellowship or the Church School of Missions," added Mrs. Williams.

Mrs. Ashley looked puzzled and asked, "What is the Sunday Evening Fellowship?"

"It is a program for all ages in the church—adults, young people, and children," Mrs. Williams answered. "I know we do not have one but I was telling what other groups are doing."

"Juniors also meet each week in some churches," Mrs. Carr added. "Again there is no one time for these sessions. One woman said that the juniors in her church meet on Sunday morning during adult worship. One or two others said that the juniors meet on Sunday afternoon because there is more room and time. They said the hour of meeting was set at the time when they could get most of the children to come."

Mrs. Carr continued. "Many churches have additional sessions for missionary education, beginning in January because the lesson materials for the Sunday-school sessions have missionary units at that time. They said that the *Group Graded Lessons* are always missionary in January, and that the *Closely Graded Courses* have missionary units in January and February."

"Everyone seemed to think that it was good to use missionary units in the additional sessions at the time the Sunday-school lesson materials are missionary. Then they add to, as well as enrich, the experiences children are having in the Sunday-school sessions," commented Mrs. Byers.

"This is very interesting," remarked Mrs. Ashley. "But who is responsible for the additional sessions?"

"We are responsible," Mrs. Byers answered promptly. "I mean the council of children's workers is responsible for *all* sessions of the church school. We are supposed to decide when the sessions are to be held. We are expected to recommend the leaders to the pastor and the church-school superintendent for nomination to, and election by, the Commission on Education. We are responsible for seeing that the approved materials are secured for and used by the leaders of additional sessions."

"When are we supposed to do

these things?" Mrs. Ashley asked.

"They advised us to plan early," Mrs. Carr replied. "It is suggested that in September the council of children's workers decide on what additional sessions will be held. Here are the possibilities." Mrs. Carr proceeded to explain.

"Additional sessions may be held for juniors once a week at the time when the most juniors in the church can attend.

"Teaching helps for sessions of this kind are printed each month in *Child Guidance in Christian Living* in the section, 'Additional Sessions for Juniors.'

"In some churches, additional sessions are also held once a week for primary children. No teaching helps such as the 'Additional Sessions for Juniors' are available for this age group.

"However, suggestions for additional sessions are given in both the *Primary Group Graded Lessons* and the *Primary Closely Graded Courses.*

"Additional sessions for missionary education may be held each year for primary children and for junior boys and girls. It is recommended that these be held preferably during the same period when the children study missionary units in the Sunday-school sessions. That is, if at all possible, leaders of children will make plans to conduct ten additional sessions for primary and junior boys and girls beginning in January. The reason for this is that the January units in the *Group Graded Lessons* are missionary each year. Similarly, the *Closely Graded Courses* have missionary units in January and February. Therefore, the additional sessions for missionary education may build upon and add to what the children are learning in the Sunday-school sessions.

"Leaders of children are discovering that much more can be accomplished and greater interest maintained in sessions held for ten successive weeks than is usually possible in ten monthly sessions. However, in situations where ten weekly sessions are impossible, leaders may conduct additional sessions for missionary education once a month.

"Primary and junior boys and girls should meet in separate age groups in all additional sessions just as they do in the Sunday-school sessions. Where small groups have to meet at the same time and place, leaders should arrange for at least two classes. The primary children as one class would study the recommended missionary unit for that age group, and the juniors would do likewise in another class.

"The teaching materials[1] for use in additional sessions for missionary education are published each year in terms of the home and foreign missionary emphases for the year. A manual of ten sessions on one of the emphases for the year is issued for use with primary children and another one for use with juniors. These are concerned chiefly with the work of The Methodist Church.

"Also, the Friendship Press units on the other emphasis for the year are approved to be used by leaders desiring another emphasis. These teaching materials consist of a reading book *and* a teacher's guide each for use with primary children and with juniors.

"When classes for primary and for junior boys and girls are included in the Sunday Evening Fellowship, these are additional sessions of the church school. Guidance for the leaders is given in *Sourcebook.*[2]

" 'Additional Sessions for Juniors' that are printed in *Child Guidance in Christian Living* each month are recommended for use with the junior group. Some leaders of primary children prefer to follow the suggestions given for the *Group Graded Lessons* or the *Closely Graded Courses.* When these materials are used, leaders of the additional sessions who are not teachers in the Sunday-school sessions should consult and plan with the Sunday-school teachers.

"The current missionary manuals for use in additional sessions, or the Friendship Press reading books with the teacher's guides may be used in the primary and junior classes that meet in the Sunday Evening Fellowship."

"Well, it looks as though we could do something," Mrs. Ashley remarked as Mrs. Carr completed her report.

"Perhaps this first year we should plan to have only ten additional sessions for the primary children," Mrs. Williams suggested. "We could get ready for them by January. It may be that next year we can do more."

"That would be good," Mrs. Carr agreed. "I've been thinking we might have the juniors meet once a week. Some of my juniors have been asking when they could come to MYF. Not only would we satisfy this interest but we would have additional time for more than missionary education."

"I believe our juniors would like that," Mrs. Byers commented.

"Well, I can see that you folks are truly ready for action," Mrs. Ashley continued. "We cannot decide everything at this meeting, but we should have a clear understanding of what we might do so that we can make definite plans at our next meeting."

"Who are supposed to be the leaders of additional sessions?" Mrs. Brent inquired.

"That is a good question," Mrs. Byers remarked. "It is suggested that if at all possible the teachers in the Sunday-school sessions should be the leaders. Then there will be no duplication of activities or materials in additional sessions. However, we all know that some of our teachers work and do not feel they have the time to prepare for another session."

"Perhaps we should find out which teachers can be the leaders in the additional sessions," Mrs. Williams suggested. "Then we will know how many new leaders will have to be obtained for each group."

[1] See the current leaflet, *Missionary Materials for Use with Children.* Available free from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[2] Available from The Methodist Publishing House serving your territory. Price, 45 cents per quarter.

"It is possible we should obtain a new leading teacher for the juniors, if we decide to have sessions for them once a week. She could confer with the junior superintendent to keep up with what is going on in the Sunday-school sessions," Mrs. Carr continued.

"They said at our meeting that we should separate the primary children and the junior boys and girls," recalled Mrs. Williams. "Some thought it was best to have them meet at different times, especially if space were limited. But if the two groups meet at the same hour, we should have a class or classes for each age group."

"That is a good idea," agreed Mrs. Ashley. "If we should separate into two departments in the Sunday school, why shouldn't we do the same in additional sessions?"

"Having two groups will require more leaders but I think we can get them if we plan carefully and present the challenge to them," agreed Mrs. Byers. "It may be that some of the members of the Woman's Society of Christian Service who know how to work with children will accept this challenge."

"That's good," agreed Mrs. Ashley. "Will you, Mrs. Williams, find out which of your primary teachers will be willing to work in the additional sessions for missionary education? Mrs. Carr, will you discuss with the junior teachers the possibility of having additional sessions for juniors each week? Also, consider who will be recommended as the leader. This will help us get ready for our next meeting."

"I will be glad to do that, Mrs. Ashley," answered Mrs. Williams. "I feel sure we shall have to have one or two new leaders because two of our teachers have heavy responsibilities. However, I will ask them first."

"Yes, Mrs. Ashley," continued Mrs. Carr. "I shall be glad to follow through with the junior teachers. They will have some helpful suggestions, too."

"Should we discuss the available materials so that we may know what we should use in each instance?" asked Mrs. Ashley.

"May I suggest that we ask a committee to bring the available materials for missionary education to our next meeting?" Mrs. Carr inquired. "Also, could they secure some outlines[3] of the 'Additional Sessions for Juniors' with samples of the units in *Child Guidance in Christian Living,* so that we can examine these teaching helps?"

"One more thing," commented Mrs. Williams. "Mrs. Byers, will you explain about the offerings?"

"Yes, Mrs. Williams. That is important. The offerings in *all* additional sessions, whenever held, are known as the Children's Service Fund. This fund provides a channel for primary and junior boys and girls to contribute to the world-wide program of The Methodist Church through World Service and Conference Benevolences and the Woman's Division of Christian Service. Only offerings taken in additional sessions are considered the Children's Service Fund. The offerings should be channeled in this way:

"1. The leader of additional sessions fills out the *Children's Service Fund Remittance Blank* once a month or once a quarter.

"2. The leader hands the offering with the *Children's Service Fund Remittance Blank* to the local church treasurer.

"3. The local church treasurer forwards the offering with the *Children's Service Fund Remittance Blank* to the treasurer of the Annual Conference.

"4. The treasurer of the Annual Conference distributes the offering as follows:

a) Fifty per cent or one half of the offering to the conference treasurer of the Woman's Society of Christian Service.

b) Fifty per cent or one half of the offering to be credited to the account for World Service and Conference Benevolences.

"Well, we have made a good start. At our next meeting, we should be ready to suggest when our groups will meet, what leaders to recommend to our pastor for nomination to and election by the Commission on Education, and decide upon the materials that will be needed."

"This has been a good meeting. We certainly thank you, Mrs. Ashley, for sending these three to the conference on Children's Work. They have brought some splendid suggestions," Mrs. Brent said as the meeting closed.

[3] The *Chart of Lesson Materials 1956-1957* is available free upon request from The Methodist Publishing House serving your territory.

NOTE: This article also appears in *Child Guidance in Christian Living* for August 1956.

General Conference Speaks in 1956

(*Continued from page 5*)

The secretaries of foreign work and of home work are now to have titles descriptive of the work they do: secretary of Missionary Service in Home Fields and secretary of Missionary Service in Foreign Fields.

After sixteen years the legislation of the Woman's Society of Christian Service needed few changes. It is hard to remember when there was no Woman's Society.

Following the annual meeting of the Woman's Division of Christian Service in January, 1955, some generous reporter wrote the following words in the *Christian Advocate*:

Perhaps what makes the period of unification seem longest is the record of the Woman's Society of Christian Service: no one can remember any more when Methodist women *weren't* working together! The scope of the program of the Society's 2,000,000 members would be a little awesome if it weren't concerned with such homely, tender, warmhearted things: the needs of old folks and little children, of the sick, the needy and the underprivileged here at home and also in some of the most unlikely spots on this earth.

Such words warm our hearts and make even legislation interesting. We know that each change in legislation is made for a personal reason and to make more effective the Woman's Society of Christian Service throughout the world.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

LITERATURE AND PUBLICATIONS CAN STRENGTHEN THE LOCAL SOCIETY

By MRS. LEWIS ADAMS, *South Georgia Conference*

LITERATURE and Publications offers to *every* officer and *every* line of work materials for growth. I would like to tell you two stories to illustrate what I mean.

There was an average Society in an average town which somehow, no matter how hard they tried, could not gain any new members. Then one day the secretary of Literature and Publications noticed that a new *Membership Record Book* was advertised for sale on the back cover of THE METHODIST WOMAN. She ordered one for the Society. When the book came she was more than delighted with it.

Before it could be presented to the Woman's Society of Christian Service, one of their most beloved members passed away. The secretary decided it would be nice to give the book in her memory. The minister was consulted. He offered to give time during the Sunday night service to make the presentation.

After the usual appropriate words were said, the members of the Woman's Society of Christian Service were asked to come to the front and sign the roll in their own handwriting. Then an invitation for *new* members was given, and, do you know, eleven women signed that very night! Just think, eleven new women to help with the monthly programs, eleven new members to increase the financial budget, eleven new members to help with the missionary studies! Now, what better way to enlarge than that?

Then, there was a certain president of an average Woman's Society who had worked long and faithfully in her Society. Her husband's business compelled them to move to another state. The Society, wanting to give her a "going away" love gift, sent a "little birdie" to find out something she really wanted. Do you know, all the birdie could find out was how much the president wanted this Society to continue to work and grow. When this was reported, the secretary of Literature and Publications suggested that the members make a contribution to the cultivation fund in the name of the president and use the money to give a year's subscription to THE METHODIST WOMAN to every officer of the Society. You cannot imagine how pleased the president was. She asked the officers to consider this monthly magazine a monthly personal visit from her. This so increased the reading of the magazine that every officer did better work and every line of work was strengthened.

Every year we have a wonderful party for our executive board. These parties are planned by our secretary of Literature and Publications. Until this year this event was held at Christmas time, with the secretary giving each person a gift from a Christmas tree. This year the party was held in May and a "professor" viewed the records of each officer and presented her with a "diploma."

Always visit the book room or literature table at every district and conference meeting, and see the wonderful materials on display. Talk to the women in charge and learn how *you* really can enlarge, improve, and strengthen *your* Society through the use of the literature and publications.

The Marella Woman's Society of Christian Service of Griggs, Oklahoma, Woodward District, South Central Jurisdiction, proudly presents Mrs. Frank Walton, one of its members who has subscribed to, read, and now has on file every issue of THE METHODIST WOMAN except the first one. She has all of the *Program Books* and *Worship Booklets*, also quantities of other helpful literature. In 1950 Mrs. Walton had the pleasure of visiting Literature Headquarters in Cincinnati.

Mrs. Walton is the mother of ten children. Her husband has said that she was never too busy, nor too sick, to attend a meeting of the Woman's Society of Christian Service.

Gordon Folkers, Boise City, Oklahoma

VISUALIZE YOUR STUDY

By ELIZABETH MARCHANT
Secretary of Visual Education

These audio-visual materials can give your group a greater appreciation of missions and add a new dimension to your study program.[1]

MISSION FIELD: U.S.A.

Movie Film

Heart of the Neighborhood—Color movie filmed at Marcy Center, Chicago, showing the influence of a community center on the lives of youth and family units. 29 minutes. Rental, $8.00.

Again Pioneers—Members of a community try to remove the migrant settlement at the edge of town. Home missions is shown at work. Black-and-white. Revised showing time, 60 minutes. Rental, $10.00.

Song of the Shining Mountains—An Indian youth, returning from college, faces typical problems on the reservation. The church's concern for him and his family is demonstrated by a missionary-in-training. 28 minutes. Rental, color $12.00; black-and-white, $8.00.

City Story—Dramatic story of the problems of a downtown church in a changing community, and a plan to vitalize the church. 44 minutes. Rental, $12.00.

Filmstrips

Adventures in Service—Sound and color filmstrip. Presents the occupations open to deaconesses in The Methodist Church, and the need for more deaconesses. 78 or 33⅓ r.p.m. records available. 18 minutes. Sale, $8.00; rental, $2.50.

Missions Follow the Indian Trail—Features Woman's Division work among American Indians—Navajo, Cherokee, Dulac, Odana, Ponca, and Cookson Hills Projects shown. Color and sound filmstrip. 18 minutes. 78 r.p.m. or 33⅓ r.p.m. records available. Sale, $11.00; rental, $2.50.

Se Habla Español—(Title only in Spanish.) Spanish-speaking Americans reached through Woman's Division projects are featured. Pictures include urban work in New York City and Miami. Color filmstrip with reading script. Sale only, $3.00.[2]

Unto the Hills—Spirited filmstrip with ballad music, outlining the work at Pittman Center, Henderson Settlement, and Archer Center in the Kentucky hills. 18 minutes. Sale price, $11.00; rental, $2.50.

SOUTHEAST ASIA

Movie Films

Return by Sea—Color film picturing Methodism in the Philippines, as seen through the eyes of a young chaplain on leave. Shows Methodist schools, hospitals, and other mission work. 30 minutes. Rental, $8.00.

In the Face of Jeopardy—Exciting color film featuring a Malayan tin miner who learns the meaning of Christianity from his Chinese servant, then discovers the contribution of Christian missions to the people. Color rental, $12.00; black-and-white, $8.00.

Ming May of Malaya—Color film showing Ming May, a teen-age girl who is typical of Malayan Chinese, resettled in new villages by the government. Methodist work in Malaya is pictured. Rental, $8.00.

India, Crucible of Freedom—Portrays missionary work in India. Produced to help commemorate the Centennial of Methodism in India in 1956. 30 minutes. Rental, $8.00.

Filmstrips

Lily Lal Becomes a Nurse—Color filmstrip with reading script, portraying the training of a nurse at Clara Swain Hospital School of Nursing in India. Sale only, $3.00.[2]

Christian Roots in Southeast Asia—Color and sound filmstrip. Schools, new villages, community projects, and refugee camps supported by Methodist women are pictured in Malaya, Burma, and Hong Kong. Narration on 33⅓ r.p.m. records. Sale, $11.00; rental, $2.50.

If You Lived in Malaya—Story of a teen-age boy in Malaya. Includes background information about the country, but is most helpful for youth groups. Black-and-white filmstrip with reading script. $3.00.

Study in Sari and Salwar—Features Woman's Division work in India and Pakistan, with emphasis on larger opportunities for women through the contribution of Christians. 78 r.p.m. or 33⅓ r.p.m. records. Sale, $10.00; rental, $2.50.

YOUTH IN A RESPONSIBLE SOCIETY—A CHRISTIAN'S CONCERN

Movie Films

Reply to Reality—Color film in which young people face a call to mission in a world beset by international tensions. Presents the work of the missionary and need for more candidates. 30 minutes. Rental, $8.00.

Far From Alone—Dramatic film about college students subjected to the pressures of liquor advertising. Encourages and supports alcohol-free way of life. 29 minutes. Color rental, $12.00; black-and-white, $8.00.

Right or Wrong? Discussion film to help teen-agers and counselors evaluate and form moral decisions. 10 minutes. Black-and-white. Rental, $3.00.

Filmstrips

Dick's Discovery — Black-and-white discussion filmstrip centering around young people and their problems in the city, and the place of a church fellowship. Reading script. Sale, $3.00.

PAUL'S LETTERS

Movie Films

Life of Paul Series—(Cathedral Films)—16mm., sound, black-and-white (unless otherwise indicated). For listing and description of the twelve films and twelve filmstrips available in this series, write to the nearest Methodist Publishing House.

Life of Paul Series—16mm., sound black-and-white. Producer: J. Arthur Rank. Rental, $25.00 per series. For a listing and description of the five films and five filmstrips available in this series, write to The Methodist Publishing House nearest you.

SPECIAL ITEMS

Movie Films

To Rekindle the Gift—Woman's Division program and projects are dramatically pictured, with emphasis on medical, educational, evangelistic, and rural work. 30 minutes. Rental, $10.00. Color.

A Question of Life—Film produced for the second series of "The Pastor" on TV. Story of a college student who wants to become a missionary but her parents are opposed. Rental, $4.00. 13 minutes.

Filmstrips

Quadrennial Goals, 1956-1960 — Eleven-frame filmstrip in black-and-white, for use in presenting the Symbol, the Call, and the seven Goals of the Woman's Society and Wesleyan Service Guild for the Quadrennium 1956-60. Sale only, $1.00.[2]

Methodist Women World-wide Friends—Color filmstrip. Presents purpose of World Federation and shows activities of many member units. 33⅓ r.p.m. records. Sale, $11.00; rental, $2.50.

No Longer Strangers—Color filmstrip with script, outlining the opportunities and responsibilities of Methodist women to combine efforts to achieve a lasting peace. For sale only, $4.00.[2]

One O'er All the Earth—Color filmstrip introducing the Ecumenical Team and the purpose of their visit. Reading script. $4.00. Message from the team also available on 33⅓ r.p.m. record for $2.00 additional.[2]

Full Measure for Childhood—A comprehensive view of the work of the Woman's Division in behalf of children. Black-and-white. 18 minutes. Two 78 r.p.m. records. Sale, $10.00; rental, $2.50.

Records

A Christian Message From a Communist Prison—15-minute talk on 33⅓ r.p.m. record by T. Janet Surdam and Luella Koether, China missionaries. Sale, $2.50.[2]

Sacred Songs by Evelyn McGarrity—33⅓ r.p.m. record. Fine for worship services. Sale, $3.00.[2]

Note: An invaluable catalog of audio-visual materials is the *Audio-Visual Resource Guide*, published by the Division of Christian Education of the National Council, 257 Fourth Avenue, New York, N. Y. Upon payment of an annual fee, any church or individual may hold membership in the National Council of Churches' Visual Education Fellowship (apply to address listed just above).

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[1] All materials listed on this page may be ordered from The Methodist Publishing House serving your territory, unless otherwise indicated. For additional materials, refer to the Missionary Audio-Visual Catalog of the Department of Visual Education, Board of Missions (obtainable from The Methodist Publishing House nearest you).

[2] Order from Office of Visual Education, Woman's Division, 150 Fifth Avenue, New York 11, New York.

IN MEMORIAM

Miss Rachel McDougall Jarrett was born January 18, 1882, in Texarkana, Texas. She died January 30, 1956, at Robincroft Home, Pasadena, California, where she had lived for the past four years.

A graduate of Peabody College, she had also attended Scarritt College and the University of Chicago. Miss Jarrett taught in the Central School in Texarkana, Texas, for a number of years before beginning her missionary work in Brazil. She arrived there in 1912, under the Missionary Council of the Southern Methodist Church. Altogether she gave thirty-six years to the missionary cause in educational and evangelistic work in Rio de Janeiro and São Paulo, Brazil.

Miss M. Lotte Whittaker was born in Flesherton, Ontario, Canada, January 1, 1870. She was educated at Collingwood Collegiate Institute and Jarvis Street Collegiate Institute, Toronto, Ontario.

Miss Whittaker went to Rangoon, Burma, in 1905, for the Woman's Foreign Missionary Society as assistant in the Burmese Girls' School of which she became principal in 1906. She was retired in 1913. She died February 5, 1956, at the age of eighty-six in New Westminster, B. C., Canada.

Miss Agnes Ashwill was born near Delaware, Ohio, January 3, 1874, and died February 7, 1956, in Alhambra, California, where she had been a resident for seventeen years. She was graduated from Ohio Wesleyan University in 1904 and taught school for five years before going to the mission field. In 1916 she received the M.A. degree from Columbia University.

In 1909 Miss Ashwill went as a missionary to Naini Tal, India, and later served also in Burma. She was retired in 1926.

Miss Edna May Abbott was born June 12, 1881, in Johnson County, Iowa, and died February 17, 1956, in Morrall, Ohio. She was graduated from Ohio Wesleyan University where she was elected to Phi Beta Kappa honorary society. Later study was taken at Cincinnati Training School, Ohio University, and Boston University.

In 1915 Miss Abbott went to India where she served for thirty-one years as a missionary. She did educational and evangelistic work, largely in rural areas, in the North India and Lucknow Conferences.

Upon her return to the United States in 1946, she made her home first in Siloam Springs, Arkansas, and later in Delaware, Ohio. She retired January 1, 1949.

Miss Ada Bearl Hall was born in Ruggles, Ohio, January 16, 1887. She received her education at Ohio University and taught in Ohio for fourteen years before going to the mission field.

In August, 1921, Miss Hall sailed for Korea, under the Woman's Foreign Missionary Society to serve as field treasurer and superintendent of Girls' Primary Schools in Seoul. Later she served also as treasurer of the Korean Methodist Church and its organizations, and for a number of years was treasurer and business manager of Ewha College. When forced to leave Korea in June, 1950, she was appointed to teach in Fukuoka Girls' High School, Japan, and also in the Foreign Affairs College.

After her retirement in November, 1954, Miss Hall made her home in Sullivan, Ohio. She died in Albuquerque, New Mexico, February 22, 1956.

Miss May Belle Lilly was born at Center Point, Iowa, October 19, 1864. While she was still a small child, the family moved to western Washington. She attended Willamette University in Salem, Oregon, and Portland University in Portland, Oregon.

On New Year's Day, 1897, she began her journey to Singapore, where she served as headmistress of the Methodist Girls' School until 1906. Later she taught at the Anglo Chinese Girls' School in Penang, Malaya.

Miss Lilly died at Brewster, Washington, February 24, 1956, at the age of ninety-one. A memorial service was held March 6, 1956, at the church in Menlo, Washington, where she had lived most of the time since her retirement in 1916.

Miss Gertrude Saathoff was graduated from the former Kansas City National Training School, Kansas City, Missouri (now National College for Christian Workers) in 1924. She spent her first year of service as a deaconess in Genesee Conference working at the settlement in Buffalo, New York, and then one year at the Kent Industrial Home, Greensboro, North Carolina. In 1926, Miss Saathoff went to the West Side Community House, Cleveland, Ohio, where she served for twenty years. She was retired from the staff of Boylan-Haven School, Jacksonville, Florida, in October, 1954, after seven years of service. Miss Saathoff passed away at her home in Storm Lake, Iowa, on February 28, 1956.

Miss Anna Gail Patterson, a former missionary to India, was born near Shadyside, Ohio, November 25, 1884.

She was educated at Ohio University in Athens, Ohio, where she received the B.S. degree. She also attended the University of Chicago during two summer quarters. Prior to her service in India, Miss Patterson had been an elementary and high-school teacher for fifteen years.

Miss Patterson sailed for India in December, 1920. After language study in Bangalore, she served at Bidar Girls' School until the end of her first term. During her second term she did evangelistic work at Hyderabad for one year, then was appointed to Sironcha Girls' School where she served six years. Her health prevented her return to India.

In June, 1954, Miss Patterson moved to Marionville, Missouri. She died on March 25, 1956.

Miss Winifred Spaulding was born in Spafford, New York, February 19, 1865, and died in Pasadena, California, April 9, 1956. Educated at Hillsdale College, Michigan, and Oberlin College, Ohio, she showed great promise in the field of art and took training in New York.

After leaving college, Miss Spaulding spent several years in work for the W.C.T.U., the Y.W.C.T.U., and the Y.W.C.A. before entering the Cleveland Deaconess Home for training. She served eight years as a deaconess under the Woman's Home Missionary Society. For two years she was superintendent of Fiske Training School in Kansas City, Missouri, now National College for Christian Workers.

Because of her outstanding work as a deaconess, Miss Spaulding was chosen to go to the Philippines in 1903. There she organized the Bible Training School for Filipino girls which later became the Harris Memorial Training School in Manila. Illness necessitated her return to America. In 1907 she was appointed general secretary of Young People's Work. Later she taught in the San Francisco Training School and then went to Mexico where she taught in Pachuca, Guanajuato, and Mexico City.

Miss Spaulding lived in Claremont, California, before entering Robincroft Home in 1941 where she resided until her death.

Miss Rose Lienhard, a deaconess-nurse, in charge of the Nursing Service of Scarlet Oaks Home, Cincinnati, Ohio, passed away suddenly on April 20, 1956. Miss Lienhard entered her deaconess probationary period in 1911 at the Bethesda Hospital in Cincinnati, following her graduation from Dorcas Institute and Bethesda Hospital. She served a total of forty-two years as a deaconess on the nursing staff of the hospital and as maternity supervisor.

Miss Gertrude Gilman, a retired missionary to China, was born in Springfield, Vermont, July 15, 1868, and passed away April 25, 1956, at her home in Pasadena, California. She was educated at Boston University where she received the Ph.B. degree in 1892.

Miss Gilman taught in the high school at Brinfield, Massachusetts, before leaving for China in 1896 where she taught at the Girls' School in Peking. She was retired in 1929.

Miss Nettie Almira Bacon, a retired missionary to India, was born in Wesley, New York, July 8, 1877. She was educated at Fredonia Normal and Syracuse University where she received her B.S. degree in 1907. In 1920 she received her M.A. degree from Columbia University.

After six years as a teacher of science in Schenectady High School, New York, she went to India in 1913. She was appointed to Isabella Thoburn College at Lucknow, where she taught in the Science Department. Miss Bacon served also in Buxar, Rasra, and Cawnpore, where she was in charge of the Hudson Memorial Girls' School. Her work in India covered a period of thirty years.

Miss Bacon passed away May 4, 1956, at the Community Hospital, Fairmont, Minnesota.

Policy of the Woman's Division in Relation to the General Department of United Church Women

ATTENTION is called to the fact that the Woman's Division of Christian Service, as an integral part of The Methodist Church, is related "organizationally" to the National Council of the Churches of Christ in the U. S. A., of which the General Department of United Church Women is a part, and therefore the Woman's Division of Christian Service is responsible for participation in and support of the program of the General Department of United Church Women.

The by-laws of the Woman's Division of Christian Service provide for special authorization by the Division for financial support of work related to the Division:

All funds from whatsoever source secured under the auspices of the Woman's Society of Christian Service, as auxiliary to the Woman's Division of Christian Service, belong to the organization and shall be disbursed in accordance with its constitution and by-laws. *Unless otherwise ordered by the Division*, all monies secured by all organizations of the Division, except those for use in a local Society for local church and community activities, and the cultivation funds for jurisdiction, conference, district, and Societies in the local church, shall be sent to the conference treasurer and forwarded quarterly or monthly by her to the treasurer of the Division.

In line with this policy, it is recommended that the Woman's Division of Christian Service make provision in its appropriations for a contribution to the General Department of United Church Women.

It is further recommended that the Woman's Division of Christian Service give $5,000 to the work of the General Department of United Church Women to be allocated as follows:

$2,500 to be given directly to the General Department of United Church Women of the National Council of the Churches of Christ in the U. S. A.

$2,500 to be sent by the treasurer of the Woman's Division of Christian Service to State Councils of Church Women (allocated among 49 State Councils). Information will be sent to the conference treasurers annually when the amount has been paid by the treasurer of the Woman's Division of Christian Service.

By this method, conferences will know that all members of the Woman's Society of Christian Service are contributing to State Councils of Church Women, through the Woman's Division of Christian Service.

This new policy of the Woman's Division of Christian Service began in January, 1956.

Attention is also called to the fact that according to the by-laws of the Woman's Division of Christian Service, the Woman's Society of Christian Service in the local church is free to participate in the support of a local Council of Church Women.

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LOCAL CHURCH ACTIVITIES

For Your Information

BY ACTION of the recent General Conference, Local Church Activities was separated from Christian Social Relations, and provision was made for a *Chairman of Local Church Activities* in the local Woman's Society of Christian Service. She may be elected or appointed. Since this work is on the local level only, and not on district, conference, or jurisdiction levels, this individual is designated a *chairman* instead of a *secretary.* In Societies where Christian Social Relations and Local Church Activities have already been separately administered, there will be no need for a new person.

A chairman implies a Committee on Local Church Activities. The secretary of Promotion should be a member of this committee, just as she is a member of the Committee on Membership. Her responsibility should be cooperating with and promoting the work of these two committees.

The reporting of Local Church Activities, as of Membership, will be done by the secretary of Promotion.

This action should lift the work of Local Church Activities to a level of more specific recognition; it should also make possible a closer interrelationship with the entire program of the Society.

Suggestions for Local Church Activities, which come through the line of Promotion to the office of the Executive Secretary of Education and Cultivation, Miss Dorcas Hall, 150 Fifth Avenue, New York 11, New York, will be shared by this office for help in Woman's Societies in the local church. Watch the *Organization and Promotion* pages in THE METHODIST WOMAN for information and ideas on Local Church Activities.

NEW MATERIALS

Procedural File. A folder designed to help the secretary of each line of work to keep a complete file of material for her own use and for her successor. Size, 9 by 12 inches. 25 cents.

June Issue—The Methodist Woman. Contains the Calendar of Activities for 1956-57 and a list of Missionary Projects. Extra copies are available for 15 cents each.

Study and Action, 1956-57. Free for postage.

Activities for 1956-57. Free for postage.

Two or Three Together. By Harold W. Freer and Frances B. Hall. A manual for prayer groups. $2.50.

Electro of the Quadrennial Emblem. Size, 1½ inches in diameter. $2.00.

Rebecca Parrish—A Medical Missionary in Manila. This biography points up the contribution of missionaries on the field. 10 cents; 3 for 25 cents.

Place Mats. Reprints of cover of the May 1956 issue of The Methodist Woman. 5 cents; 12 for 50 cents.

A Guide, 1956-1960.* 35 cents; 3 for $1.00; 10 for $2.50.

Handbook for Christian Social Relations, 1956-1960.* 35 cents; 3 for $1.00.

Handbook for Missionary Education and Service, 1956-1960.* 35 cents; 3 for $1.00.

Handbook for Promotion, 1956-1960.* 35 cents; 3 for $1.00.

Handbook for Secretaries and Committees on Spiritual Life, 1956-1960.* 35 cents; 3 for $1.00.

Wesleyan Service Guild Handbook, 1956-1960.* 35 cents. (No quantity price.)

** Available about August 15.*

WEEK OF PRAYER AND SELF-DENIAL October 25-31, 1956

Poster. 10 cents.

Gift Envelope. Free.

Leader's Handbook. Contains full suggestions for observance of the Week of Prayer and Self-Denial. Also lists the recipients of the offering. 10 cents; 3 for 25 cents.

Worship Service for Program Meeting, "O Teach Me, Lord, That I May Teach." 5 cents; 12 for 35 cents.

Prayer Card. Presents briefly the projects for the Week of Prayer and Self-Denial and includes a prayer for each project. 2 cents; 75 for $1.00.

The Quiet Day—"The Eternal Questions of Christ." Plans and meditations for the Quiet Day. This booklet is to be used by the leader and by *all* who attend the Quiet Day. 15 cents; 12 for $1.00.

Note: Conference secretaries of Literature and Publications will send each Society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. These packets were sent to the conference secretaries about June 20. *Free packets cannot be obtained from Literature Headquarters.* **Please order additional Week of Prayer literature early; we cannot insure delivery on orders received after October 10, 1956. Make out your order carefully. Material sent as ordered cannot be returned for credit.**

APPROVED STUDIES 1956-57

Theme: Southeast Asia

The Church in Southeast Asia. By Winburn T. Thomas and Rajah B. Manikam. $1.25.

East From Burma. By Constance M. Hallock. $1.25.

Adult Guide on "Southeast Asia." By Doris Dennison. 50 cents.

Supplementary Material:

Training Women Leaders in Southeast Asia. A pictorial booklet. 60 cents.

Health Work in Sarawak. Free for postage.

Southeast Asia Place Mats. Political map of Southeast Asia in place mat size. 5 cents; 12 for 50 cents.

Theme: Mission Field: U.S.A.

Mission: U.S.A. By James W. Hoffman. $1.25.

There Is No End. By R. Dean Goodwin. $1.25.

Adult Guide on "Mission Field: U.S.A." By Willis Lamott. 50 cents.

Supplementary Material:

A Look at Our City Neighborhood Houses in the U.S.A. A pictorial pamphlet. 50 cents.

Place Mats for Mission Field: U.S.A. Reproduction of map, *Makers of the U.S.A.*, in place-mat size. 5 cents; 12 for 50 cents.

Theme: Paul's Letters to Local Churches

Paul's Letters to Local Churches. By Francis Gerald Ensley. 65 cents.

Guide to "Paul's Letters to Local Churches." By Leila Bagley Rumble. 35 cents.

Supplementary Material:

"The Greatest of These . . . ." By Mary Clark Tipps. A dramatic worship service. 20 cents; 3 for 50 cents.

Theme: Youth in a Responsible Society—A Christian's Concern

Youth in a Responsible Society—A Christian's Concern. A symposium. 65 cents.

Guide for "Youth in a Responsible Society—A Christian's Concern." By Margaret R. Bender. 35 cents.

The Church-Wide Study

High Hours of Methodism in Town-Country Communities. By Charles M. McConnell. 50 cents.

PROGRAM MATERIALS

September 1956 through August 1957

The Islands Await His Word

For Woman's Societies and Wesleyan Service Guilds

Program Book and **Worship Booklet,** Packet. 75 cents.

Program Book. 60 cents; 3 for $1.50.

Worship Booklet. 20 cents; 10 for $1.50.

My Date Book. Program calendar for local society. 5 cents.

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